C.14.9

A playne and godly exposytion or declaratiō of the cōmune Crede (which in the Latin tonge is called Symbolum Apostolorum) and of the .x. commandements of godden lawe newly made and put forth by the famous clarke Gerardus Geniaus of Rotterdam, [illegible]

[illegible]

Veritas est iusticie Norma

The exposycyon

¶ To the ryght excellent & most honorable lorde Thomas Erle of wyltshyre: and of Ormonde/ [redacted] of Roterdame/ [redacted] Greatynge.

I Sawe and perceued full wel moste honorable Erle/that of some persones I shold be accused of lewde boldnesse and presumptyon: yf I wold take vpon me/to make any cōmentary or worke vpon the Crede named the Symbole of the Apostels/ after so many/and so famouse doctoures of the churche amonge whome Cipriane takynge this mater in hande fyrst of any Latyn man hath in suche wyse handeled it; that no man / that euer hathe folowed hym yet vntyll this day/hath ben able to ouergete hym/or to come any thynge nere vnto hym. Agayn on the other parte / me thoughte I shold be accused of improbyte and lewdenesse/yf I wold not fulfylle

and

40;94

[illegible] ye [illegible]
[illegible] to [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible]

your moste honourable lordeshyppe / at your excellente charyte and goodnes/ doth desyre: and as I also / accordynge to suche lytle power as god hath lente me/ haue endeuored my selfe/ and geuen dylygence / that they sholde do . In the meane season / our lorde is to be prayed vnto/ that he of his bountes goodnesse wyll supply that/ where my power doth wante and fayle/ & that he/ whiche hath inspyred into you this deuoute and godly affectyon towarde his relygyon and fayth/ wyll vouchesafe to sende prosperous lucke & good ende/ not in this thynge onely / but also in all other thynges/ whiche of loue and zele towardes the honoure of god/ and furtheraunce of vertu and good Christen lyuynge: you shall enterpryse or begynne: well moughte your honorable lordeshyppe fare yeuen at Freburge/ the yere of our lorde 1533

¶ A Dialoge called the Symbole or instructyon in the christen fayth or belyue / made by Mayster Erasmus of Roterdame. The persones speakyng are the Mayster / and the Disciple / the one is marked by M the other by D.

The fyrste instruction.

DISCIPLE.

I Am and haue ben a great whi/le very desyrous and sore lōgyng in my mynde: to be ascrybed and receiued into the company and felowshype of the chatholyke churche / whiche is the howse of god / out of the wiche churche no man ought to hope the obtaynynge of euerlastyng helth and saluatyon. And therfore I beseche you / that of your charyte you wyll helpe myn infancye: that I may be spedde of this my desyre and purpose. MA. If thou haue ben washed in the holy bathe of

1

Out of the churche / whiche is the howse of god / is no hope of saluacyon.

2

of baptysme after due forme and maner
than arte thou by the reason ther of/euē
alredy admytted and receyued into the
howseholde or company of the catholy-
3 ke churche. DIS. ye but this thynge
was don vnknowyng to me/by my god
fathers and godmother. But nowe/in
as muche as god of his goodnesse hath
graūted me to come vnto this age/ whi
che as it may be easyly corrupted to vy-
ce and vngracyousnes and erroure so is
it(as I suppose) apte to receyue instru-
ctyon to vertu and good lyuyng & ryght
beleffe/I thynke it to be ryghte and ac-
cordynge/ both that I shuld fulfylle the
promysse/that my surtes haue made vp
on my hede: and also that I my selfe do
prouyde & see for myne owne helth and
sauegarde/& do myn owne besynes also
in myn owne persone/& not all by other
folke/wherfore I beseche and pray you/
that you wyll euen so deale with me/as
yf you dyd teache and informe a person
hauynge no maner learnynge or know
4 lege at all. MAG. Deare sone/that
lorde/whiche hath inspyred this mynde
into the:the same/of his goodnesse/shal
promote and carye the forwarde vnto
5 this/ that thou dost desyre. DIS. Do
I not

I not nede than to haue an instructer & teacher: MAG. If ther wer no nede of an instourmer or teacher: than sholde christ haue sayde all in vayn these wordes/to his apostles. ✠ Go you & teache all natyons. But though thou haddest gotten syr hundreth teachers/to instruste the/yet is it the lorde/that doth truely & effectuosly teache this philosophye and wysdom. For so it hath pleased god and hath lyked hym to geue his benefites and gyftes to one man: by another man. DI. why hath it lyked hym to do so: MAG. Fyrst/to thentent/that all pryde & arrogancye myght be excluded: whiche/ that spyryte the louer of meke and myld myndes: doth hate and abhorre/and secoundaryly/that thrugh doyng benefytes and good dedes/ eche to other charyte and loue myght be purchaced/encreaced/ and nourysshed amonge chrysten folke. And yet neuer the les neither may the doctour or teacher here chalenge ony whitte prayse to hymselfe/ yt he doth his office & ducty neyther the dyscyple or learner to hymself yt he doth profyght and go forwarde. All the prayse/ euery whitte of it: is due to god/ whiche inwardly by his spyryte/ bothe

6

Mar. 16.

7

8 why it hath pleased god to geue his benefyghte to one man by another. ti. cause.

both temper the organe / & instrumentes of the teacher: and also both transforme and chaunge the mynde of the learner. Let vs therefore both together beseche the lorde of his mercy / that by his inspiration / both thou mayeste wisely aske & demaunde: & I also may frutefully and
9 holsomely make aunswere vnto the. D.
10 So be it. M. Goo now thā / & demaūd.
11 D. That vnspeakeable beaute & fayrnes of the house of god / doth (as I sayd) mer uaylously moue & styre my mynde: and causeth me to be enamoured on it. But I pray you which is the way for a man
12 to entre into it? MA. who so euer wyll entre into a howse: gothe to the gate.
13 DI. Shew me the gate. M. Saynct
14 Paule sheweth it / that heuenly doctour

Hebr. 11. ☞ He that cometh to god (sayth he) must beleue. And in the. v. chappytre to the Romanes. ✠ By whome we haue waye and entraunce thrugh fayth: into

Hebr. 11. this grace. Agayn to the Hebrues: he sayth. ✠ without fayth it is vnpossyble to please god. The dore or the gate of fayth is a very low dore or gate / but after that one is entred ones with in it / it sheweth to hym the vnspeakable maiestie of the power / of the wysdome / and of

Fayth is the dore / wherby we entre into the howse of god: that is the churche.

the

the goodnesse of god. Stoupe therefore and bowe downe thyn heade/that thou mayst be worthy to entre/ and go in.
DI. what is this / that you do saye? 15
MAG. I meane Laye from the/and 16.
sette a parte all carnall witte or iudgemente / and the subtyle argumentes of mannes natural reason/that thou mayste symply and vndowtedly beleue/ and geue credence/ vnto what so euer thyng the authoryte of god hath taught vs to our helthe and saluacion / although to mannes reason and iudgemente / it doo seme neuer so muche false/folyshe:vnreasonable/ and vnpossyble. Mannes reasonynge and argumentatyon:maye dysceyue / the bodylye senses or wittes of man maye dysceyue / onely god / as he can not but be god: so can he neyther dysceyue/nether be dysceyued. DIS. 17.
what is faythe? MAGI. To defyne 18.
Faythe somewhat playne and famylyarly/to the that arte vnlearned: There are two pryncypall powers of mannes soule: that is to witte: the vnderstondynge/ and the wyll. By the power of vnderstondynge: we do iugde what is to be chosen/and by the wyll: we do desyre that thynge/whiche vnderstondynge

The ii. pryncipal powers of mañes soule/vnderstondyng & wyll.

or reason (which are both one) hath shewed vs for to be despyzed. Both those .ii. partes hath ben corrupted thzugh the crime & offence of them/which were the fyzst parentes of all mankynde/ that is to wytte/Adam and Eue. The contagyon of this cupll hath yssued from them/ into all theyr posterytc and offspzynge. And by the reason here of it is brought to passe/ that both with our reason/ as with a corrupte eye/we do wene & iudge thynges to be/which are not/ or els not to be suche maner thynges/ as they are in very dede/and also that with our corrupted wylle (which thynge chaunceth oftentymes to sycke men) we do despze noysome and deadly thynges/in the stede of profytable and holsome thynges. Agaynst these .ii. cupills/the goodnes of god hath prouyded for vs/two remedy/ that is to wytte/Fayth/whiche puryfyeth and clenseth the hert that is to say/ the mynde and reason/as beyng the fountayne of the soule/ and charyte/ whiche strayghteneth & amendeth our croked & corrupte wyl. Fayth as it were a lyght shynynge before vs in the darke dryueth away all errour/in those thynges specyally: whiche do apertayne and belonge

Thzugh the offence of Adā and Eue both mannes vnderstōdynge & also his wyll are vicyated and corrupted.

Two remedies agaynste the aforesayde cupll faith whiche purgeth the hert & charite whiche straighteneth the croked wyll & appetyte.

¶ Fayth.

longe to helth and saluacyon. Charyte putteth away croked and lewde affectyons and desyres / that we myghte desyre and folowe onely those thynges / whiche god hath prescrybed or cõmanded. Fayth iudgeth / and teacheth what is to be don. Charyte executeth the same in worke / as beynge the mynyster & seruaunt of fayth. But the eye of fayth is fyxed & sette fast pryncypally vpon god. charyte hath as it were two eyes / with the ryght eye it loketh stedfastly on god and the left eye it boweth or tourneth a syde towarde thy neyghboure / whils it loueth god / as beyng the most hyghe & perfyghte goodnes / about all thynges / and loueth the neyghboure / as beynge naturall cosen: for goddes sake. Fayth therefore / where of we doo speake / is a gyfte infused & putte into mãnes mynde / of god / through whiche man without any doubtefulnes doth beleue all those thynges to be most true / whiche so euer god hath taughte and promysed to vs / by the bokes of both testamẽtes / the old and the newe. This fayth stretcheth it self to thre maner tymes / that is / to the tyme / that is passed / to the time / that is present / and to the tyme that is to come

Charyte.

Charyte is the seruaunt of fayth.

Faythe hath one eye. Charite hath .ii.

what fayth is.

that is for to saye/fyrste it beleueth that the worlde was made by god/and what so euer thynge the holy diuine scripture maketh mētyon to haue ben don in olde tyme passed. Secondarely: that the worlde: and the churche is gouerned of the same: god euen this daye also. And laste of all/ that all those thynges shall come to passe & be fulfylled: what so euer the sayde scryptures doth eyther promyse to good & vertuose men: or els doth thretten to wicked and vngodlye persones. All these thynges/ we doo thorow the gyfte of fayth/ farre more certaynly beleue: than we do those thyngz/ whiche we do gather by argumētacyon & reasonynge or els of which we haue sure perceyuynge and konwleg by all our owtwarde sences. DIS. But in as muche as the bokes of holy scrypture haue come to vs by men: where of than cometh that stedfast and sure persuasyon or beleffe. There is no man so wycked: as to thynke or iudge/that god may besuspected of falsehed and vntruth/but it may be dowted/ whether all those bokes haue ben wryten by the inspiratiō of god. MAG. Veryly this certaynte ryseth of many causes: but pryncypally & chefly of

Fayth is the most sure kowledge/ that is ī this worlde.

19

The causes mouīg vs to geue fast and sure credence

20

ty of one: fyrste of all: it ryseth of natur-
all consente/ for those thynges: whiche
are taughte in those bokes: are a great
parte of them/ agreble to the naturall
iudgement of reason/ a certayne sparke
wherof remaynyth yet styll euen in men
after the falle. Secondaryly of the mer-
uayllouse wondres or myracles/ by whi-
che both the olde and also the new testa
mente hath ben geuen and taught. For
neyther haue suche wondres ben done
euer at ony other tyme/ or in ony other
thynge: neyther euer ony man eyther
durste/ or coulde haue fayned lyke thyn-
ges vnto them besydes this of the mer-
uayllouse and wondrefull consente and
agremente of all the thynges amonge
them selfe and of eche with other. DI.
Of whiche thynges? MAG. Of the
fygures: and the propheryes: whiche
propryely do appertayne and belonge to
the olde testamente. Adde hereunto
the truthe and euydence in the perfor-
mynge and fulfyllynge of those thyng;
whiche the olde testamẽte eyther hadde
shadowed & signyfyed by figures: or els
had promysed by the mouthe of the pro
fetes. In the examynatyon of witnesse:

to the holy scryptures of god.

Naturall. Consente.

Miracles.

The perfyght argumente of the fygures: propheryes of the olde testamẽt both among them selues: also with the new testamente.

thou

thou knowest well / that the consente & agremente of the recordes amonge the selues/is of great wayghte and greatly to be regarded. Compare that Chryste/ whiche by many darke redles and fygures is sygnyfyed & shadowed in the law of Moises/& whome so many Prophetes dyd promyse/and that at dyuerse & sondry tymes/with dym/ whome the hystory of the Gospell doth sette forthplaynly afore oure yes / as it were in a scafold: and thou shalt see all thes thynges perfyghtly agree to gether. Ouer & be sydes this/Prophetes do meruayllously consente and agree amonge themselues one with another/ where as among the phylosofers of the world/ there is great strife and contrarvete of dyuerse & sondry opynyons. Adde also to these thynges afore reherced / the constante and stedfaste consente and agremente of all tymes and of all natyons /& the faste cō spyration of them vnto this phylosophe hole with one mynde and accorde / for who euer wrote ony thynge/were he neuer of so hyghe & excellente witte / whiche the whole world dyd so receyue/whiche the world dyd with so great cōstaūcye and stedfastnes retayne & cleue vnto

that

that so many thousandz of men/ of chyl
dren/of women/and of vyrgyns/nether
with dyuerse & sondry kyndes of death/
nether with tormentes / more fearefull
than death/coulde be plucked away frō
it / whose myndes the lyghte of Fayth
had puryfyed: And this thynge is by so
much the more meruaylouse and won-
derfull: for that this philosofye/as it we
re a certayne sonne/ dyd sodeynly shyne
and geue lyghte thrugh out the whole
worlde/ and dyd ouercome and gete the
vyctory / nether by the helpe of myghte
and power/nether of ryches/nor of ony
mannes crafte or polycye/ nether fynal
ly by ony worldly helpe or ayde / & also
for that it hath hetherto agaynste the
power of kyngz/ agaynste worldly wys-
dome/agaynst heretykes beyng a thow
sand maner wayes instructed & armed
to impycte/ and to be short agaynste all
the engynes of the Deuyll/ stande faste
and sure/not able to be shakē/accordyn-
ge to the promysse of Chryst. ✗ And the
gates of helle shal not preuayle agaynst
it. DIC. I perceyue now/some lyght
to shyne euē to myn iyes also though be
yng half blynd. But whiche is that chef
and pryncypall thynge: MAG. Very-
ly thou

The wonder full vertue & myght of the Christiane philosophie.

Math. xvi.

23

24.

ly thou hast touched it allredy of thyne
25 one accorde. DIS. Howe so? haue I
26 touched it vnwares? MAG. For thou
fealest and perceyuest (as thou sayeste)
some lyghte to haue schyned in to the
iyes of thyn harte. This is doutles the
spyryte of Chryste: whiche hath now be
gonne to shewe his effycacyte & strēgthe
in thy harte: and as I hope and trūste:
shall fynysche and make perfyghte that
whiche it hath begonne. For this is the
earnest peny or pledge of the dyuyne spy
ryte: whiche by his secrete inspyratyon
doth so confyrme strengthen: and estab-
leshe mannes mynde: that neyther the
power of the deuylls: neyther aungells:
neyther ony creature at all: is able to de
parte it: and plucke it awaye from the
the fayth and hope: whiche are in Chry
ste Iesu. Suche an affectyon: can no ꝑ-
suasyon of men gendre in our myndes:
whiche is a very sure and vndowted
tokẽ: that all these thynges are don &
wrought frō aboue/ by god. For no ma
ner thyng doth sette the mynde of man
at quyetnesse and reste: saue onely this
27 phylosofye. DIS. O happy are they:
whome it hathe chaunced to haue this
28 gyfte. MAG. Let vs praye/ & desyre it
with

Fayth is caused pryncypal lye by the inspyration of the holy ghoste.

sure truste: and we shall haue it. DI. ye 29
but whan you doo name the bokes of both testamentes: you do name & speake of a greatte (be cause I wyll not saye of an vnmeasurable) see/ but what thynge do you aduyse me to learne: that am yet very ignorante/ and more than an infante or babe in Chryst? MA. The worldly 30
ly scyences inuented by men: haue (as thou knowest) theyr rudymētes & pryncyples. So lykewise this heuenly philosophie also / hath certayne rudymentes and pryncypples or rules and instructyons whiche are fyrste taughte to hym/ that is a yonge beginner and learner in 31
it. DIS. whence shall I fetche these 32
sayde rudymentes? MAS. you maye fynde them in the Symbole or Crede/ whiche partely for the auctorite of it/ & partely for a dyfference from other symboles: is called the Symbole or Crede of the apostles / and the olde authores doo otherwyles calle it the Rule of the fayth or beleffe. This is a speche breffye comprehendynge in fewe wordes / the summe of those thynges: whiche are necessarely to be beleued of all men vnto eternall saluacyon. This Symbole or Crede/ in the olde tyme/ they that were

why the cõmũe Crede is called the Symbole of the Apostles.

baptyzed when they were growne in age: dyd recyte openly / euery man with his owne mouth(and ware than called Cathecumeni)afore that they were dop
33 ped in the holsome water. DJS. why
why the crede is called the rule of fayth is it called the rule of fayth or beleffe.
34 MA. Because that accordynge to this ryffe and stronge inflexyble squyre or rule of verye and trouth: all the opynyons of men are dyrected and corrected/ & by it also all the errours swarupng & goynge awrye from the trouthe / bothe of hethē paynymes/of Jewes/and of heretikes: are straightened and amended/ for the trouth of god is single/& alwayes contaynneth one / and vnmoueable/
Wath. xxiiii. whiche sayth/ ✠ Heuen and erthe shall
35 passe awaye/ but my worde shall abyde and not passe awaye. DJS But what
The sygnifications of this greke worde symbolum. meaneth this worde Symbole: MA.
36 Symbolum is a Greke worde / whiche cometh of the verbe Symuallo: whiche signifieth the same that confero doth in the latyne tonge / that is / to bringe together. This worde symbolū: the Grekes haue vsed many maner wayes/ and in diuerse significations. For otherwhiles/they do calle symbolum/ the seale or marke: which is emprynted on lettres/ &
The fyrst signifitation of this worde symbolū.

vessels: to thentẽt that they shold not be opened of suche as were not mete & cõue nyent. Sometyme agayn/they do calle symbolũ a gage(whether it were mony or a ryng/or ony other thyng)that they gaue from thẽ/as many as were appoĩ= ted/ & had made promyse to haue a cõmu= ne bãkette or feast together: to the assur aunce / that euery one of thẽ shold kepe his appoyntemẽt/& no man withdraw: or absente hym selfe. Besyde this also/ they do calle symbolũ/the token/that is geuen betwen the spouse and the spou= sesse / of theyr consente eche of them to other: to the ende/that neyther of them maye shrynke from theyr promysse and bargayn. And last of all/they calle sym= bolum/that token or cognysaunce: whi che was geuen to the soldyers/as many as foughte vnder one and the same stan derde and bannere / whiche sometyme was a watcheworde / sometyme it was without wordes / and therfore of them it is called Symbolon Aphonon / id est/ dumbe tokẽ/without ony voyce or soun de. And this was don to thende / that the soldyers whiche were all vnder one captayne: shulde knowe eche other/ and that yf onye wolde attempte or goo a=

The seconde signification

The.iii.

The.iiii.

about to worke ony gyle or dysceyte: by this marke and token / they myght haue perceyuyng and knowledge of hym. D. These thyngs haue you spoken very plainly & clerely. But I desyre & long to here the conuenyence and agremente of the nams (that is to say) why the Crede is called by this name symbolū or how this name agreeth to it. MAG. Thou seest / that in baptisme / the forehede of hym that is regenerat: is merked or sealed with the fygure of the crosse. And saynct Paule calleth the Corinthianes whiche had professed the gospell: & his epystle / not wrytē forsoth with ynke in parchemente: but in theyr hartes / with the spyryte / wiche spyryte is called the fynger of god. The mynde that is ones thus sealed and marked to god it is not lawfull to breake vp / or to open / to the deuyll. And the same Paule speaketh in this wise to the Corinthyans. & we haue this treasure in earthen vessels. The mynde therfore of man / thrugh baptysme: is made the vessell of the holy ghost whiche vessell is sealed or marked with the sygnete of fayth / ye moreouer Chryste hath sealed it with his one bloode. And in the gospell. & our lorde compareth

How all the. iiii. significations of symbolū: do agre vnto the crede

The sealyng of a vessell or of an epystel.

ii. Cor. iii.

Luce. xi.

ii. Cori. iiii.

Luce. xiiii.

eeth the kyngdome of heuen / that is to wytte / the grace of the gospell / vnto a feaste royall/vnto whiche/all men of all nations are called. Now who so euer hath professed Chryste in baptysme: he hath geuen a gage / to come to this noble feast/ so that it is not lawful for hym now to starte backe. Beyed this/we do rede oftentymes/ that Chryste is called by the name of a spouse as the churche likewyse is called by the name of a spouse / as in the mystycall cantycle / and in the thyrde chapytour of Johan/ye more ouer/ the soule of eche man in the professyon of the Faythe: is wedded vnto Chryste her spouse / saynct Paule declareth this / wrytynge to the Corinthyanes. ☞I haue maryed you to one husbande/ that you shold shew yourselues a chaste virgine/to Chryst. Therfore a token is geuen of bothe partyes/ that it can not be lawful for either other at ony tyme to go about a dyuorcement Chryste geueth the earnest or pledge of his spirite. ☞Man beleuynge with his harte to his iustificatyon/ and confessynge or knowledgyng with his mouth/ to his helth and saluacyon: both agayn of

The gage belongyng to a cõmune feast or banckette.

The token geuen between the spouse & the spousesse.

ii. Cori. xi.

Ephe.v.

his part/ geue a token or pledge/ to Chryste. ¶ Great is the misterie (as sayncte Paule saith) of this mariage whiche is made/ & knytte with a faste/ & a sure vnlousable bonde/ betwen Chryste and the churche. DI. I verely dyd wene euer vntyll this tyme/ that onely vyrgins professynge the religious lyfe/ had ben wedded to Chryste. MA. Forsoth they are agayn maried: rather than maried/ & in the ordre of spouses: they are chefe in preeminence/ beynge so muche the more nere to the spouse: by howe muche they are more lyke vnto hym / but in baptisme: the soules euen of mariners also/ & of carters/ and of shomakers/ are made the spousesses of Chryste. And it is all one and the same token / that is geuen to all men/ as well to the vilest beggar as to the mightest kynge or prince that is. And of this thynge doutles/ oughte those / that are abiectes and outcastes/ in the sighte of the worlde: to take a certayne godly pride: for that in such thynges whiche onely doth geue the verie true felicite / and whiche do make men truely excellēte/ truly riche/ truly mighty and truly noble: they are egall and matches to kynges and prynces/ be they neuer

It is all one spirit that is geuen to all them that beleue in Christ of what estat or degree soo euer they be. Poore & ryche hygh & lowe/ all are one in Chryste.

neuer so ryche and great of power. DI. you shewe here the meruailouse and wōderfull benignite and goodnesse of god. MAG. whome can that moste meke and gentyl Lambe refuse or reiecte/ whiche: ✱ whan the theffe hangynge on the crosse dyd professe: forthwith dyd bydde hym to the brydall feaste/ and of a synne full person and blaphemouse agaynste hymselfe: made hym parte taker with hym of his kyngdome: DIS. Forsoth all thynges agreeth meruailously well hetherto. MAG. Finally and laste of all / they whiche are newe borne agayn by the holy bathe of baptisme: they do professe the Euangelycall cheualrie or warre / and do become seruauntes and soldiers vnder the immortall captayne Jesu Chryste/ and are boūden with his mylytare sacramentes / and do receyue the gyfte or rewarde of the spirite. So that it is a poynte of extreme vnfaithefullnes/ and also vnkyndenesse: to forsake this capitayne/ and runne from hym to the tyraunte the deuille. Nowe all they do forsake hym / not onely whiche do denye Chryste / and doo runne vnto the turke or to the Jewes:

Luc. xxiii.

The watche-worde or the badge of soldiers in warre.

who do forsake Christ thir capitayne.

But also which with theyr hole herte & mynde are geuen to the worlde/& worldly cõmodytes and pleasures. ¶ For the ryghtuous man also falleth euen seuen tymes in a daye. But he ryseth anone agayn by the quyckncs and strength of fayth/ whiche/ lyke fyere doth alwayes labour vpwarde vnto heuenly thyngs. DIS. wolde god that spyrryte wolde vouchesaffe to wryte in my herte / & to seale faste that/whiche he hath wryten: with a sure and an inuyolable Symbole or seale. M. wold god he wold vouchesaffe to cõmytte to thy harte and myne that inestymable treasure; and that whiche he hath put & layde vp in our hertes: to make sure and defende with his seale or marke. DIS. But we must than offre and geue to hym cleane parchemẽte and a cleane vessell. MAG. ye & euen this thinge also shall he hymselfe graũt vnto vs / howbe it not without our owne helpe and worckynge there vnto. DIS. O how happy and blessed a feaste is that / whiche both in this worlde hath the ioye of a good and clerre conscyence: and from hence doth sende vs vnto the celestyall feaste: MAG. ye moreouer how happy and how blessed a ma-

riadge

ryadge is that: whiche maketh vs one with god / whome to cleue & stycke faste vnto: is moste hyghe & syngulare felycyte. D. But cheualry or warre is a name of laboure & trauayle. MA. ✠ No man is crouned saue onelye he whiche hath foughte lawfully. But the paynes that are to be taken in this worlde: are transytorye/and laste but a shorte while. ✠ The crowne or rewarde is euerlastynge/and shall neuer corrupte or fade. furthermore that laboure or trauayle that is here/the spyryte doth make dulcete & swete with so many solacyes and coumfortes: that all the resydue may be suffred and endured not onely pacyently/ but also gladly & cherefully. ✠ This lyfe is a battayle: whether we wyll or not/ we can not chose / but we muste warre eyther on goddes parte or els on the deuylles. They that warre on the deuylls parte / ✠ whiche is called the prince of this world/ do suffre more harde & more paynfull thynges / than do they / that warre on goddes parte. And Chrystes soldyers do ioye & reioyce no lesse / than they do/ which do seche and hunte after swete and plesaunte thynges / bothe by londe and water: but they ioye after an

ii. Timo. ii.
ii. Cori. iiii.
i. Petri. v.
Job. vii.
Joan. xii.

The cōparyson of the estate of Christes sold yers and the deuyles werryes.

other maner or facion. Nay rather they onely are truly gladde and toyfull/ besyde this the stypende or wages/ whiche these.ii. captaynes do paye to theyr soldyers: are exceadyngly farre vnlyke/ and contrary the one to the other: that is to witte to triūphe eternally in heuē with theyr capitayne Chryste: and to be geuē to the euerlastynge fyere of helle with the tyraunte the deuille. D. S. yt is a meruaylouse thynge than/ that the commune sorte of men do lede theyr lyfe after suche maner/ as they do. M. A. The cause thereof is/ because many men do pronounce the Symbole or Crede with theyr mouthe: and fewe doo beleue with theyr harte/ or yf they doo beleue: they beleue but coldely and fayntly. D. But I haue a greatte whyle desyred to here the rudymentes and pryncyples of the
1. Corinthio. i. heuenly philosophie. M. A. G. Rudimentes they are in dede/ but that whiche is lowest thynge here: passeth and surmoūteth/ farre all the hyghest poyntes of worldly wisdome. But because we do better and sooner perceyue those thynges/ which we are gredy & very desyrouse to learne: therfore they that do teache humayne disciplines/ are wonte to cōmende

de the sayde disciplines vnto theyr disci
ples & heaters by dyuerse meanes / but
principally because of the authoure / of
the matter: of the fourme / & of the ende.
D. I do not well perceyue that whiche
you do saye. M. As for example / the sci-
ence of physike hath for the authoure of
it: Hippocrates / & (yf we beleue poetes)
Appollo / it treateth & is occupied about
thynges / whiche do helpe or hurte the
helthe of the body. This is the mater or
material cause of it / it stodeth by kuow
ledge of naturall thynges / & by experye-
mentes. Thynke this to be the fourme /
the ende of it is the helth of the body as
farre forth as is graunted to man for to
haue helth in this worlde. D. Thou ma
kest here no mention of lucre. M. That
peraducture is the ende or pyck where
vnto certaine physicions do laboure / but
yet the ende of the arte or scyence: is the
prosperouse helth of the body / lykewyse
the Stoyke philosophie hath for the au
thoure of it: zeno / it treateth: what is ve
re & what is vertue / it gatbereth or con-
cludeth with Dialecticall reasons / it py-
miseth trãquillite & quietnes of mynde:
but in this lyfe onely / & it also false or di
seytfull / for nothyng doth verily quete &
set at reste the mynde of man: saue onely

The authors of Philicke.

The matter wherof it treateth.

The fourme.
The finall cause or ende of it.
The authous of the stoike philosophie.
The mater.
The fourme.
The ende.

Nothig quieteth the mynde of man: saue onelye the grace of Christe.

The author
The matter/
The fourme/
and the ende of the chrystē philosophie.

the grace of Chryste/ which they dyd neuer so much as ones dreame of. But of this philosophye/of whiche thou begynnest now to be a learner: the authoure is god/the matt̄: is vertuose lyfe/the fourme: is the inspyratyon of the aeternall god/ the ende: is the heuenly lyfe/ naye rather to speake better: all these thyngs is god hym self. And zeno veryly in many thynges both doth dysceyue and is dysceyued. And because he is dysceyued in the ende: it coulde not be chosen/ but that he must nedes be dysceyued also in the meanes to the ende. But here where god is al in al: there can be none errour/ no clowde/none ambyguyte or dowtfulnes. He is the begynnyng: he is the progresse or myddle course/ & he is the ende Seyng than/that we do fynd men/ whiche do desyre and go about to learne humayne dyscyplynes/ withe excedynge great laboures / and great costes bestowed a longe tyme: with howe great feruoure of mynde is it mete to learne this philosophie/ which came from god/and whiche by pure & cleane lyfe/ with merualouse spede bryngeth vnto that blessed immortalyte. DIS. Forsoth you speake of a very precyose Margarite or

Math. xiii.

perle

perle/ wiche ought (and not vnworthy-
ly) to be purchased and bought: though
a man sholde make sale of all the goods
that euer he hath/ to bye it withall. M.
ye moreouer it is well bought: though
a man purchase it with the losse of his
lyfe/ ye though it dyd coste hym a thou-
sant tymes his lyfe the purchase of it:
yet sholde it be bought good chepe/ and
nothynge accordyng to the valure of it.
But I thynke/it doth not nede me to re
herce those thynges here/which myghs
make the benevolence and wellwyllyn-
ge/ attente and docyle or apte to take in
struction/it is a great spooze to prycke & Benevolēce
prouoke a man to profyght and go fore Attention.
ward in ony scyence or crafte: the loue Docilite.
of the teacher. But what thyng is more
amyable or louely: than is god: may say
ther/what thynge is ony whitte amya-
ble at all: besides hym: And who can be
slepy/ and not geue quycke attention: to
here hym surely and vndowtedly promt
synge the eternall ioyes? And he is
easyly and sone made docile and apte to
take instructiō: who so euer doth loueth
god aboue all thynges/ and geueth credi
ce to hym alone in all thynges/ without
ony distruste or doutfulnes. M. My

mynde

mynde is kendled & enflāmed more and more. MA. But let this cōmunication had hetherto (yf thou lyst) be the fyrst instructiō or lesson/ which whā thou shalt haue well recorded and laboured ouer agayn to thy self/ by diligente consideration/ desyryng & callyng for the helpe of the diuine spirite/ thā retourne agayne to me/ and thou shalte be taught the residue. DIS. It shall be don.

The seconde Instruction.

Disciple.

I Haue don/ as you bad me/ & I am more desirouse: thā I was: to here the residue. M. Thanke be therefore: to the moste bounteouse and benigne spirite of Chryste. Nowe it resteth or ramaineth: fyrst of all to recyte the symbole or crede vnto the: whiche thou shalt so much the soner beare away/ yf thou shalt vnderstonde it: & shalt know both the summe or effecte: & also the ordre of the thynge. D. Therfore I longe. M. Herken than and take hede. D. Thereupon is all my mynde set. M. ☞ I beleue on god the father almightie: creatoure of heuē and of earth. And on Iesu Chryst his onely sonne

Credo in deū patrē oīpotētem creatorē celi & terre.

sonne: our lorde which was cõceiued by the holy ghost: and borne of the virgine Marie. And suffred vnder Ponce Pilat was crucyfied: dede: & buried. went downe to helle & the thyrde day rose agayne from death to lyfe. Ascended to heuens: and sitteth on the righte hãd of god the father almighty. From thence shall he come/ to iudge both the quyck & the dede I beleue on the holy ghost. I beleue the holy churche Catholyke: the cõmunion of saynctz. The forgyuenz of synnes: the rysynge agayn of the flesche: & the lyfe euerlastynge. Amen. D. I here of you a breffe worde. M. And thou seeste a mustarde sede. Now thou perciuest: I trow that there is but one god: whiche name for all that cõprehendeth thre persones: that is to witte: the father: which onely is of none other/ the sone which was begotten of the father/ afore al tyme. The holy ghoste: whiche ꝓcedeth from them both. DIS. I perceyue. MA. Let not mannes witte imagine here ony transytorie or bodyly thyng / all thynges here are eternall/ vnspeakable/ and incomprehensyble/ to the vnderstondynge of whiche/ mannes reason is obscure and blynde / and they are perceyuede oneleye by

Et in Jesum Christũ filiũ eius vnicũ dominũ nostrũ qui cõceptus est de spiritu sctõ/ natus ex Maria virgene/ passus sub Poncio Pilato/ cruel fixus/ mortuus/ et sepultꝰ descẽdit ad inferna / tertia die resurrexit a mortuis. Ascẽdit ad celos sedet ad dextrã dei patris oĩpotentis. Inde venturus est iudicare viuos et mortuos. Credo. ꝛc.
Roma. ix.
Math. xii.

by fayth. They are thre distincte in proprietes/but they are al.iii.of one and the same substance or nature/or of one essence(which some men do suppose to be the more apte and mete worde)They are of one almyghtines/of one maiestie/ of one wisdome/and of one goodnes. There is in dede an order in this trinite / but inequalyte there is vtterly in it none at all For none of them is posteriour to the other/ in tyme. Neyther is one of them inferyour to another/in dignite. The deite of them all thre : is one/ & they.iii. are one god. Hereof ryseth the most generall and most perfyghte distinction of the Symbole into partes The father hath the fyrste place / the sone hath the seconde/the holy ghoste hath the thyrde whiche is the charyte or loue/ and a certayne vnspeakable bonde or knotte of the bothe. The father maketh all thynges / the sonne restoreth thynges fallen and decayde/ the holy ghost worketh together with them bothe. W.I vnderstōde you very well.M.A. But in the sonne because he alone toke vnto hym the nature of man his diuine nature beyng in no poynte mynyshed or chāged/though he be one alone / yet is there many substaūces

There is an order in the diuine trinite but none inequalyte.

The diuysyō of the Crede.

The father & sone are knitte to gether by the holye ghoste.

saunces/that is to witte/the diuine sub
stance/which he hath all one & the same
with the father and the holy ghoste/the
soule of man/and the body of man/ wher
the lykewyse as he was borne very god
of god his father: so was he borne a ve-
ry mã/ of a womã his mother. To hym
doth the church cleue: as the body of mã
doth cleue to the heed. And lykewyse as
that diuine spirite doth ioyne and knyt
together the father & the sonne: euen so
doth the same spirite glue the churche
vnto Christe / with a secrete and faste
bonde/not able to be lowsed. The mysty
call body therfore of Christe/ occupieth
the .iiii. parte of the symbole or crede.
There are other diuisyons of the Crede
but this diuisyon shall shew some lyght
to hym/that is a begynner. Now there
fore reherce thou the symbole agayn of
thy parte. DIS. I shall with a good
wyll. ℣ Credo in Deum patrem
omnipotentem conditorem celi et terre.
℟ I beleue on god the father almyghty
maker of heuen and of erth MA. Here
thou hast the fyrste portion. DIS.
℣ Et in Jesum Christum filium eius
vnicum dominũ nostrũ. ℟ And on Jesu
Christe his onely sone/ our lorde. MA.

In Christ is
but one ysom
and yet thre
substaunces.

The churche
is the mistic
call bodye of
Christ ioyned
to hym as to
her hede / by
the diuin spi
rite.

The fyrste
parte of the
Crede.

The seconde.

L. Nowe

Now arte thou entred into the .ii. parte of the symbol which teacheth the diuine nature of Christ/ wherof I tolde the before. D. ✠ Qui conceptus est de spiritu sctō/ natus ex Maria virgine. ✠ which was cōceyued by the holy ghost/ & borne of Marie the virgine. M A. Here thou hearest the very & ryght nature of man in Christ/ & shalt by & by here the redēption of mankynde. D I. ✠ Passus sub Pontio Pilato crucifixus mortuus & sepultus est. ☙ Dyd suffre vnder Ponce Pilate/ was crucified/ deade/ & buryed. M. Thou hearest here/ besyde so many vndouted tokens declaryng hym to be a very man: the mercyable louse battayle & fygth of Christ/ with the tyraūt the deuyll. D. ✠ Descendit ad inferna. ✠ He descended to the helle. M A. Here thou hearest/ what that blessed soulle of Christe dyd: at what tyme his dede body dyd reste in the sepulchre. D I. ✠ Tertia die resurrexit a mortuis. ✠ The thyrde day he rose from the dede. M. Thou hereste here the victorie of the hede/ & the hope of the mēbres. D. ✠ Ascendit ad celos. He ascēded to the heuēs. M. Here thou hereste the triūphe of the victorioūse cōquerour. D. Sedet ad dexterā dei patris

sipo

omnipotẽtis. ℟ He sytteth at the ryght hande of god the father almighty. M. Here thou herest the euerlastyng & insuperable monarchy or kyngdom of Christe/to whome is geuen al power & auctorite/both in heuen & earth. D. ☞ Inde venturꝰ est iudicare viuos et mortuos. ℟ From thence shall he come agayn/ to iudge the quycke & the dede. MA. Here thou herest his seconde comyng. For at the former tyme / he came in the humylyte & lownes of the flesshe to be the sauyour of all mẽ. At the latter tyme/he shal come in the glory of the father/to iudge both good men/& wicked men/ & to geue to euery man a reward according to his deseruings. D. Credo in spiritũ sctũm. ℟ I beleue on the holy ghost. M. Here thou hast the .iii. parte of the symbole or crede. DHE. ☞ Sanctam ecclesiam catholicam. ☜ I beleue the holy churche. &c. MAS. Here thou haste the .iiii. parte of the Symbole/which describeth the misticall body of Christe/that is the church. Nowe if thou take Christ whole there are but thre portiõs. And the holy churche / very well & cõuenientlye is annexed & ioyned to the holy ghost. For by the gyfte and benefyghte of this ghoste is holy: what so euer creature is verily

Mat. xxviii

Christes two cõynges after two fõdry maners.

Math. xvi. The. iii.

The. iiii.

and truelye holy / where fore of sayncte Paule it is called the spirite of sanctifycation. This is that spirite of the spouse: whiche neuer departeth or goeth awaye from the bosome of the spousesse. And because Ecclesia in the Grek/doth betoken a congregation: by this spyrite doth cleaue togyther: what so euer is well & happely ioyned or knytte to gether. This is that vnspeakable cyrcle/ whiche ioyneth or coupleth to gether/ the.iii. persones amonge them selues/ & whiche with them also glueth good aungels and good men/all together in one. For the name of the churche maye comprehende also the blessed spirites / all be it that god came not to redeme thē whiche contynued stable in that good and blessed state / in whiche they were created. But mankynd/ because it was falle from the state/in which it was made/in the fyrst parentes Adam & Eue: it neded to haue a redemer. But nowe go forth on with the residue of the Crede. DI.

Rom.i.

Ecclesia.

The cōmunion of saictes thre maner wayes taken and expoūded

Sanctorum cōmunionem. ✠ The cōmunion of saynctes. MAG. This parcell/ certayne men do so vnderstōde/ that it doth by appolytion expound the nexte parcell goynge before/ whiche is

sanctē

sanctam ecclesiam catholicam ℟ The holy catholike churche. For this worde Ecclesia (id est) Churche: is a name of societie and felowshippe/ and it is a contynuall & a faste vnlowseable ioynynge to gether of all the membres of Christ/ amonge themselues/eche with other. Yow be it certayne other men do thynke rather / that the. vii. sacramentes of the churche are be tokened by these wordes. And certayne other agayn do thynke/ by these wordes to be sygnyfyed the cõmune felowshyppe or parte takynge eche with other of all good workes. D. ℣ Remissionem peccatorum. ℟ I beleue remission & forgyuenesse of synnes. MAG. Here thou dost here/ what is the policie and good ordre of this cytie or cõmunaltie/in this worlde/ in which worlde as there is no perfyghte felicyte euen so is there in it neither perfyghte puryte and clennes/neither full saturyte and satisfyeng of mannes mynde. And therfore/it happeneth often tymes that they whiche haue greuously fallen in to synne: haue nede of a remedie/and that they whyche are weake and feble haue nede of strength and hartenynge. Yow either of these.ii.thynges/doth the

grace of god geue sufficientlye/ vnto vs both by other meanes: but pryncypally and especyally by the Sacramentes of the churche. And therfore whan thou hearest remission and forgeuenesse of synnes: thou hearest a double medicine or salue the one by the holy and blessed bath of baptisme/ and the other/ by the sacrament of penaunce. DIL. Carnis resurrectionem. ℟ I beleue the risynge agayn/ of the body. MA. Here is opened & shewed vnto the/ the ende of our warre/ and the consummation and perfection of the church/ and either the eternall felicite: or els the eternall calamite & misery of the whole man/ that is to witte/ both in body and soule. DI. ℣ Et vitam eternam. ℟ And euerlastynge lyfe. MAG. Here thou hearest the vncomparable hyre or wage/ and rewarde/ whiche our capitayne hathe prepayred and ordayned for his soldyers: yf they warrynge faythfully accordyng to the ensaumple of theyr capitayne/ vnder his standerde or banner/ shall haue behaued them selues manfully/ euen vntyll theyr death. Thou hast now all the pryncypalle and generall partes

Remission of synnes thorow baptisme and penaunce.

of this holsome tale or Comedy/ thou hast also all the actes and stenes of that heuenly order and setter forthe of this cõmedie sette in ordre by a wondre fulle and vnspekable dispensation. DIS. Are there ony that make a more subtile diuision of the Crede: than this: MA. ye there are certayne men of later tyme: whiche in stede of.xii.artycles/do make xiii. Some there are agayn/ whiche make.xiiii. not accordynge to the ordre of the the texte. But folowynge this consideration/ that all the artycles doo belonge either to the diuine nature of all the persones: or els to the humayne nature of Christ: or els to the misticall body of Christe/ to euery one of these/ they do applye certayne artycles or parcelles & so are there made.xiiii.articles. But this distinction or diuision helpeth but smally/ and is of litle wayghte or value to the purpose: that we haue in hand. For after this maner myght men ymagyne also other diuisions/accordynge to the diuersite of mennes wittes/ and to the diuerse considerations that may be made of the same thynges.

But that is the prncyppall & hed poynt of all: that he sayth here the worlde to haue ben myghtyly created of god/ and of the same god / by his sone / to haue ben wysely & mercyfully redemed/ the begynnyng & decourse of the churche the holy ghost gouernyng it by his secret inspiracyons & breathynges/ the cõsummation and perfection of the churche whan the sonne shall delyuer his kyngdome hole/ perfyghte and quiete to his father. DJ. Certayne men doo assygne and geue to euery one of the Apostles: one artycle of this Crede. MAG. yf they that so do saye true/ than are they disceyued: whi che had leuer make. xuu. artycles. But yet neuer the lesse this was prouydently deuysed & fownde out: to thentente doutlesse that suche as were vnlettred: myghte at ones with one laboure/ as it were by ymages sette in ordre: emprynt and graue faste in thyr remembraunce/ both the names of the Apostoles / & also euery one of the articles. For it shold be very conuenicute and accordynge / that all the parlers and closettes of Christen men were decked & adourned with such maner tables/as these. DJS. O good lorde/how copyouse philosophie or wis-

dome

For what intente it was deuised/ that the Apostles made ech one of them one articule of the Crede.

dome is comprehended in this so lytle/ and so shorte a symbole: MAG. But it is very probable & lykely/ that amonge thẽ in olde tyme the crede was yet shorter/ than this. For it sholde seme/ that they made an ende of the crede with this clause. ☙ Inde venturus est iudicare viuos et mortuos. ❧ From thence shall he come to iudge the quycke & the dede. This may we gather of the symbole of Athanasius/ whiche/ though he doth declare this symbole: yet doth he touche none of these thynges. Neither doth the symbole/ whiche is reherced in the canones/ for the symbole made in the counsell holden at Nice: go ony further than the aforesayde clause/ saue onely/ that it addeth these wordes. ☙ Et in spiritum sanctum. ❧ And in the holy ghoste/ whiche same symbole beside this/ differeth in many wordes/ bothe from this symbole/ and also from that symbole or crede/ whiche is songen in the masse/ whiche semeth to haue ben made in the synode holdẽ at Cõstantinople. The same also is gathered of Tertulliã/ as of his boke made agaynste Praxea. Agayn of the boke de virginibus velandis/ in the begynnyng. Also in the boke de prescriptionibus

omibus hereticozum. DIS. Is ony of those thynges than superfluose: whiche are added afterwardes? MAG. God forbydde. But these thynges haue ben added and put to because of cõtentiouse and grosse persones / that the speche sholde be more expresse and euidente: rather than fuller & perfyghter. For whan thou hearest these wordes. ℣ Qui conceptus est de spiritu sancto. whiche was cõceyued by the holy ghost: thou herest the profession and knowledgynge of the thirde persone. Agayn whan thou herest passus est: that Christ hath suffred: thou vnderstondest also forth with the churche / for whiche he dyd suffre. For our lorde dyd nother suffre for aungelles / whiche neded it not / neyther for the deuilles: whiche were falline neuer to be repayred or restored / agayn muche lesse thã dyd he suffre for beastes. Thou herest also the fountayne of all remission / for neither baptisme / neither the sacramẽt of penaunce / hath theyr efficacie and strength from ony where els: than from the precyouse death of Christ. Also whã thou herest ℣ Tertia die resurrexit a mortuis ascẽdit in celos. & That he rose agayn from death / & ascended into heuẽ thou

thou seeste the ryspnge agayn of the bodyes to be shewed/ which we do all loke for with sure and stedfaste hope. For the heade raignynge in heuen/ wyll not suffre his membres to be vnperfyghte and lackyng theyr one halfe. He rose agayn whole and perfyghte: and so shall we also ryse agayn whole and perfyghte. Last of all/ whan thou hearest. ☞ Inde venturus est iudicare viuos et mortos. ✠ From thence shall he come to iudge the quycke and the deade: this worde iudicare to iudge doth signifie & shewe the dyuerse rewardes of good mẽ / & of wicked synners/ whiche after warde was sayde more plainly by these wordes. ✠ Et vitã eternam. ✠ And the euerlastynge lyfe.

why the cõmũne Crede is called the symbole of the Apostles.

D. why is this Crede called the symbol of the apostles? M. That by this tytle it might be distincte and knowne from the other Symboles / that is from the Symbol made in the councell holden at Nice. From the symbol made in the councell holden at Constantinople/ from the symbol of Athanasi9/ & many other symbolz/ of many other mẽnes makyng & is is very probable & lykely/ that this was the fyrste symbole of all / that euer was made. And lykewise as in the olde tyme amõg those barbarouse/ symple & rudely

knowynge no fraud or gyle/ euen in the greateste bargayns of all / either there were no maner oblygations or endentures at all/ or els they were very shorte wrytynges/and it was sufficiente to make a note in a paper / I do frely geue or bequethe so many acres of londe/ to suche or suche a churche: euen so as longe as the puryte and syncerytie of the fayth was quycke and stronge in the myndes of men: either there was no nede at all of this wrytynge or oblygacyon / or els it was sufficiente for it to be comprehended in very few wordes. The wicked curyosyte of philosophers/ and the peruerse lite of heretikes/ was the occasion of so many wordes and so many symboles to be brought in/and euen lyke wise as the crafte and subtyle falsehed of men/ hath ben the cause: that in bargayns nowe a dayes there is nede of so many & so longe instrumentes and wrytynges. But in none of all the churches dyd the feruent loue of holynes and vertue/and the syncerytie of the faythe longer contynue in vigoure & strength / neither haue fewer heresyes: nor more slowlye cropen in to ony congregation or churche: than into the church of Rome: wold god that the

The curiosite of philosophers: & the peruerslite of heretikes/gaue the occasion of makynge so many & so lõg Credes

pleasures of this world had no more plē
tuosly flowen vnto it/ye moreouer euen
this selfe same Crede / whiche sayncte
Cipriane hath expounded and declared
is somwhat shorter: thā this is of owers
as we do saye it. DIS. I beseche you
reherce it to me / yf it shall be no payne
or greffe to you. MAG. Herken than.
☞ I beleue in god the father almygh
ty. And in Jesu Christe his onely sonne
our lorde/whiche was borne by the ho-
ly ghoste of the virgine Marie: was cru
cyfyed vnder Ponce Pilate: & buryed.
He rose agayn the thyrde daye: he ascē-
ded to the heuens: & sytteth on the ryght
hande of the father. From thence shall
he come to iudge the quycke & the dede.
And in the holy ghoste. I beleue the ho
ly churche. The remyssyon of synnes.
And the rysynge agayn of this body.
DIS. I perceyue here many thynges
to be lefte out: and somewhat also to be
added. MAG. And sayncte Ciprian
wth not dissemble or hyde that/for forth
with in the fyrste artycle/ he doth shewe
that specyally & chefly in the churches
of the easte is added. ✗ I beleue in god
the father almysthty vnuysyble and vn
passyble. Agayn he sayth that addytion
✗ he

Credo in deo
pr̄e oīpotēte.
Et in Jesu
Christo filio
eius vnico do
mino nostro
qui natus est
de spiritu san
cto/ex Maria
virgine. Cru-
cifixus sub
Poncio Pi-
to / et sepult⁹
est. Tertia die
resurrexit.
Ascēdit in ce-
los sedet ad
dextrā patris
Inde ventu-
rus iudicare
viuos et
mortuos.
Et in spiritu
sctō/ sctām ec
clesiā/ remissi
onem peccato
rum. Huius
carnis resur-
rectionem.

he wente downe into helle: not to be hadde in the Symbole or Crede vsed in the churche of Rome / lykewise agayn in that percelle ⁊ the risynge agayn of this fleshe: he confessethe and knowledgethe the pronowne this to be added in the churche of Carthago. There doo wante somthynges/nay raither they do not wante: but are vnderstonden of other thynges / whiche are expressed and sette out alredy. Saynt Cipriane semethe not to adde this sentence.

The creature and maker of heuen and of earthe. ⁊ But he gathereth this of the Greke worde Pantocrator.

Pāntocrator. For this worde dothe not somuche sygnyfie one that is almyghty: as it dothe sygnyfie one that holdeth all thynges / and that rulethe all thynges / whiche worde dothe not expresse and shewe / that the worlde was created and made by god: but it dothe telle vs and putte vs in knowledge and remembraunce / that it is gouerned of god. Nowe wolde he not gouerne the worlde / that had ben created and made of another.

And for as muche as euen the very gentyles or paynymes/by the informacyon

and

and teachynge of poetes / doo beleue / that the worlde was created by god / and seynge that also the boke of Geneſis dothe inculcate and reherce the same thynge by ſo manye wordes: they iudged this partycle to be more euydente than that it neded to be expreſſed.
These wordes also were lefte out / ☞ qui conceptus eſt: because in the Gospell it is sayde. ☞ Natum eſt for conceptum eſt / for thus speaketh the aungell to Joseph / ☞ quod enim in ea natum eſt de ſpiritu ſancto eſt. id eſt: Matth. 1.
☞ For that whiche is conceyued in her: is of the holy ghoſte. Therfore this worde ☞ natum eſt / whiche is cõmune bothe to the chylde that is conceyued / and to the chylde that is brought forth into this worlde: semed to the olde fathers a more propre and a more mete and conuenyente worde / to ſignifie and betoken / that thynge to haue ben done by the worke of the diuine ſpirite / in as muche as neither in the conceyuynge was there ony concupyſcence of man: neither in the deliuerance or byrth was there ony violation of the virgynall dignyte or integrite and clennes /
Beſides

Beſydes this / this worde ✠ conceptus ſoundeth or ſygnyfyeth a certayne thyng without facyon and vnperfyghte. For by lytle & lytle doth the ſede erudde or grow to gether in the matrice of the woman: and afterwarde taketh lyffe & ſoule. Theſe thynges to ſaye of the conception of our lorde: we are afrayd. Agayn in the article folowyng/ he doth not ſay ✠ he ſuffred vnder Ponce Pilate ſo as we do ſaye: but he ſayde ✠ was crucified: that he myghte not onely expreſſe the deathe of hym: but alſo the maner & kynde of his death: neyther doth he adde was deed: but onely ſayeth was buryed. For to that entente are men hanged on the croſſe: that they ſhold there dye: neyther are men buried: excepte they be vndowtedly deed. And alſo whan he addeth and roſe agayn: that is to ſaye: he reuiued agayn: in ſo ſayenge he doth openly and playnly enough profeſſe/ that he was deed. And ſayncte Auguſtin doth not dyſagree or varye in this poynt frō Ciprian/ which repeteth it in this wiſe. ✠ Therfore we do beleue vpō hym: whiche was crucyfyed: and buryed vnder Ponce Pilate. Neyther dyd Cipriane ſaye. ✠ He roſe agayn from deed men: but

but onely/ he rose agayn the thyrd day.
For no man returneth agayn: but from
death. And whan he sayth. That he sytteth on the ryghte hande of the father:
he addeth not of god/ neither almyghty
which two wordes do seme to haue ben
added and put to / out of the symbole of
Athanasius. For what dyd it nede to expresse these wordes here in this place/
seynge that it hath before called the father of Jesu: god almighty? Neither
doth he rede thus. Credo in spiritū sanctum. I beleue on the holy ghoste: leste
he mighte seme to begynne a newe symbole or crede/ but hauynge respecte/ and
reformynge his speche vnto those thynges that wente before/ he had leuer vnderstande the verbe Credo: whiche was
also vnderstonded whan he spake of the
sonne. I beleue in god the father/ and in
his onely sonne/ and in the holy ghoste.
For it is all one faith: by whiche we do
beleue the. iii. persones of one essence.
And anone after in the nexte article / he
sayth not in sanctā ecclesiam: but leueth
out the prepositiō in shewyng the cause
with many wordes/ why that prepositiō is not to be added. Neither doth he
adde this worde catholicā/ nomore doth

sayntt Austine neither adde it in the sym
bole: but he addeth it in his interpretati
on / sayenge vtiq; catholicam that is to
witte catholique. And what neded it to
adde this worde catholique: seyng that
there is no churche holy / but onely the
catholique churche/which churche this
Epitheton or adiectiue sctām holy disse
uereth from all the churche of heretikes
of the Jewes: and of the paynyms/ and
whan he sayth. And in the holy ghost/ &
by & by after doth put these wordes/ the
holy churche: leuyng out also the prepo
sition in: it is cuidente that Cipzian dyd
not rede in sctām ecclesiā. And to make
an ende: that laste clause/ & euerlastynge
lyfe is also lefte out. But this was suffi-
cientlp vnderstonded of the worde resur
rection or risyng agayn that wēte nexte
before/in which is cōprehended the son-
dry & diuerse rewardes of good men and
wicked men. And also of that clause
gone before: to iudge the quycke and the
deade/as we haue sayd before. And that
Cipziane dyd rede the Symbole none
other wise than I haue recyted / it is e-
uydente and easye to perceyue/not one-
ly by his interpzetation and declarati-
on made vpon the same: but also by the
Epiloge

Epiloge or recapytulatyon whiche he putteth to afterwarde in the ende. For there shewynge that onely to the father sonne/and holy ghoste is added this preposition in / and not in ony wyse to the other articles: he reciteth in this wise.
☞ Sequitur nanq; post hunc sermonem. Sanctam ecclesiam. Remissionē peccatorum. Huius carnis resurrectionem. Non dixit in sanctam ecclesiam. Nec in remissionem peccatorum. Nec in carnis resurrectionem. which is thus muche to saye in Englyshe. ☜ For it foloweth after these wordes. The holy churche. The remyssyon of synnes. The rysynge agayn of this fleshe.
It seyde not in the holy churche. Nor in the remyssyon of synnes. Nor in the rysynge agayn of the fleshe. Moreouer beynge abowtwarde to expounde and declare this article. ☜ The rysynge agayn of the fleshe: he maketh this preface. ✗ Sed vltimus iste sermo qui resurrectionem pronunciat/ summam totius perfectionis succincta breuitate concludit (whiche is thus muche to saye) But these laste wordes and speche / whiche dothe pronunce and shewe the resurrection/ doth conclude & comprehende the

summe and effecte of al the hole perfecti
on/with cõpendiouse breffnes/ dothe he
not here opẽly call this clause the laster
And these .ii. wordes vitã eternã Euer-
lastynge lyfe: seme to haue ben added of
some man either out of the symbole of
Athanasius: or els out of that Crede/
whiche is songe in the masse. Neither
doth saint Augustin rede ony other wise
in his lytle boke made of the Symbole/
saue onely/ that for de spiritu sancto: he
redeth per spiritum sanctum / and whe-
ther he dyd adde this clause vitam eter-
nam or no it is not very euydente: but it
is very probable & lykely/ that he dothe
agree with Cipriane / dowtles he tou-
cheth not this perceille he wente downe
to helle: neither doth he adde this pro-
noune huius carnis of this flesche. And
Cipriane/seynge that he hath shewed in
other poyntes/yf there were ony discre-
paunce or variannce: he wolde also no
doute of it haue geuen knowledge in
other thynges/yf it hadde ben ony other-
whyse in the Romane Symbole / than
hymselfe doth receyte. D.I.W. Seynge
that there is so greatte diuersite and va
riete in so fewe wordes: what shame is
there in them(& suche there be certayne)
which

whiche do fastly affirme with asseuerati on/that this symbole was made and ge uen of the Apostles by cōmune assente/ and that also in writynge? For who dur ste be so bolde to adde vnto orels to take awaye euen but one tytle from the wri- tynge of ony Apostle: whiche so euer he were? MAG. A certayn kynge of the Lacedemonianes / whan he was asked of a certayne persone / why the officers called Ephori dyd not ryse vp and geue reuerence to the kynge: made aunswere and sayde / euen for this cause: because they are Ephori. So lykewyse may I nowe make the/aunswere/they do affir- me this after suche maner/euen for this cause: because they are men/ yf they ha- ue redde ony thynge in theyre workes/ whiche haue writen of late tyme: that do they holde faste/ and cleue vnto with tothe and nayle/ but yf a man do alledg or brynge forthe vnto them ony thynge of the olde authoures / whiche they do not rede(such is the scrupulouse feare of them)they do suspecte and misteuste(as it is in the prouerbe) that vnder euerye stone doth slepe a scorpion. DIS. Is not this than the symbole of the Apost- les? MAG. yes werily/ for what soo

euer is taughte here in this Crede / the Apostles dyd learne of Christ / and that which they had learned of hym: they haue truely and faythefully taught to vs. A fewe wordes/do not chaunge the vnchangeable veryte. But these thynges now set a parte(yf thow thynke it best) make recourse agayn from the begynnyng to the endyng / & demaũd of euery thyng particularly/ in such wyse as the spirite shall put into thy mynde. DIS. you haue shewed and taughte vnto me/ why the fyrst place or begynnyng is geuē to the father/that is to witte/for that he is the foũtayne or spryng of the hole godhede/& all creatures. But why doth it call the father onely god / & the sonne onely lorde/and the ghoste nothyng els but holy: seynge that the deite of them thre is all one? MAG. This is the coustome and vsage of the holy scripture/that otherwhiles whan it doth speake of the persones: it dothe sygnyfie the father by this name god/ as for exaumple/our lorde hymselfe sayth in the Gospell. & yf you do beleue in god beleue also in me/and saynt Paule sayth. & God was in Christe reconcilynge the worlde to hymselfe. Agayn God hathe not

The cõmune vsage of the scripture in speakynge of the persones of the god hed.

Jhãn.xiii.

spared

spared his owne sonne. But of innumerable places in the scripture it is manifest and euidente: that it is one and the same godhed of them all thre/ whan our lorde sayth in the gospell these wordes: ☞ Baptizinge them in the name of the father and of the sonne and of the holye ghoste. ☞ None of all the .iii. persones is called by this name god: to thentente/ that we sholde vnderstonde and perceyue them all thre to be one god. For onely god doth thorow fayth and baptisme forgeue synnes. Other whiles also the same scriptures do signifie the sonne/ by the name of god/ as whan we do saye/ that god was made man for the saluation of mankynde/ was borne of a virgine/ was deade/ and rose agayn from death to lyfe. For neither dyd the father neither the holy ghoste/ take vpon them the nature of man/ or suffre death. ☞ Maye it by onye sensible argumente or token be declared and shewed/ howe the thre persones are sayde to be dystincte and sondrye one from another: and yet are one god? ☞ AG. There is nothyng amonge creatures: whiche proprelye maye be sayde to be lyke to the nature of god. Math. 28.

Neither are there ony wordes of men/ with whiche we maye properlye speake of it/neither are there ony images or similitudes of mānes mynde/which may perfightly agree vnto the diuine essence. And iniurie is don to that incomparable maieste alwayes to be had in honoure: yf it be rashely and ouer boldlye cōpared with naturall & worldly thynges. Howe be it yet/I shall shewe the a certayne similitude/ but farre vnlyke to it. Beholde and consydre the sonne/ and the beames that come from it/and than the heate/ that cometh forth and is caused of theym bothe. As the sonne is the fountayne/out of whiche cometh bothe the lyghte/ & the heate: so is the father the fountayne out of which yssueth the sonne/ whiche is lyghte of lyghte. And as of the sonne and of the beames both together/cometh the heate or warmnes so from the father and the sonne bothe together/procedeth and comethe forthe the holy ghoste Now imagine me/ that there were a sonne/ whiche neuer hadde begynnynge/neither euer shall haue endyng: shold there not than of this sonne come forth eternall beames: and shold also there not from them bothe procede

The fyrste similitude of the sonne and the sonne beames/ and the heate caused of the sonne: & his beames.

heate

heate egally eternall with them bother.

DIS. yes dowtles. MAG. This collation & similitude also pleaseth some men/Mynde/Reason/ and wyll/are all iii. but one & the same soule. The mynde is the fountayne and originall / reason that cometh of it doth iudge/& the wylle that proceedeth and issuethe from them both: doth loue. So lykewise the father is the foũtayne: the sonne is logos/that is to saye/reason. The holy ghost is charyte or loue. The thyrde similitude: and whiche is most alowed of learned men: is of the mynde/and of the worde conceyued in the mynde. Now yf there were a mynd/that were increated: dowtles the worde of that mynd also shold be increated. But that we may comprehende the holy ghoste also in this similitude / lette vs imagine fyrst a mynde/ and secõdarily a worde broughte forth and gendred of it / and in suche wyse stryekynge the eares of other men: that yet neuer the lesse it dyd remayne and abyde stylle in the herte/than thyrdly the breath/without whiche the mynde dothe not vtter or pronounce the worde. The father is the minde/ the sonne: is the worde conceyued in the mynde/the holy ghoste: is

The.ii. Similitude of the mynde/ reason & wylle.

The.iii. Similitude & most alowed.

The.iii. simi tude.

the pronunciation and vtteraunce. The father also after a certayne maner may be lykened to the fountayne or sprynge/ the soñe to the ryuer/that cometh forth of the sprynge. The holy ghoste to the fertilite and plenteousnes of the feldes/ which the spryng geueth or causeth by or thorow the ryuer. But in these exaũples/ there are excedynge many thyngs dysagreyng & vnlyke to the persones in the godhede. For the beame is not the same thynge that is the sonne: admytted that it be a substaũce. And the heate is but an accydente: and not a substaunce/ so farre is it awaye from beynge all one with the sonne/ & with the beames. And our worde is an accidẽte and a trãsitory thynge/and the breath wherwith we doo vtter and pronounce the worde/ is an accidẽte(for that it is the mouyng of the ayere) lykewise as the fertilite also of the feldes is no substaunce: neither is it all one & the same thynge with the fountayne & the ryuer / wherfore let vs laye a parte these symylitudes and lykenesses. And that thynge/ whiche mãnes reason can not attayne vnto nor ꝑceyue/ let fayth holde & stedfastly beleue. That thyng which holy scripture doth teache

There can be no perfighte simylytudes taken of ony creatures/ to declare the mysteries of the godhed sufficientlye.

whiche

whiche Chryste beynge corporallye in earth dyd teache/whiche hath ben confirmed with so many miracles / whiche the spirite of Chryste doth teach by the churche: that thynge (I saye) is to be accompted and taken for more certayne & vndowted/than is that thynge/ whiche hath ben proued by a thousand euidents and playne demonstrations / or whiche thou dooste perceyue by .vi. C. bodyly senses: yf thou haddest so many. DIS. Is it not lawfull than to inquyre/ and make serche of the diuine thynges? MA. yes veryly it is lawfull namely to those whiche haue theyr wittes well exercised but it muste be done with drede/ it must be done sobrelye/ it muste be done/ after that they haue sette a sure fundation or grounde warke of faythe/fynally as farre forthe/ and no farder: than is graunted to man in this mortall lyfe/ in whiche we do see god by faythe: But as it were in a glasse/ and in a ryddle and obscure maner. For els to speke of the diuine nature / euen so as it is in very dede/ not the very myndes of aũgels are able to cõprehend it/ so that there is place euen there vnto fayth which doth beleue that thynge

To whome & how farre forthe it is lawfull to enserche of godly thynges.

thynge / whiche passeth all reason & vnderstondynge of ony creature created. Therfore by good ryght the fyrst worde of this philosophie is Credo I beleue.

Credo.

WIS. Two syllables: MA. ye / but who so euer speaketh these two syllabes from his very herte / vnfaynedly: he is blessed. For no man doth beleue verylye and truly in god: but onely he / whiche dothe take for certayne and vndoubted thynges / what so euer thynges are writen in the bokes of the holy scrypture / hopyng without ony doutfullnes or dystruste all such thyngs / as the sayd scriptures do prompte. And whiche in this lyfe doth put hymselfe / and his / and all his goodes / vnto the wyll of god: forsakynge and renouncynge his owne wyll in all thynges. Although a thousande deathes wer threttened vnto hym / and thoughe all the hole power of the deuylles wolde go about to do hym mysche ffe: he is very sure and saffe from all daungere / who so euer hath settled hym self faste on this rocke / yf this faithe do wante or fayle: neither doth baptisme / neither ony sacramentes of the churche prouyghte ony whitte or auayle: nether doth ony good workes helpe ony whits

Who onely doth verelye beleue in god

to cle

to eternall saluation. For Paule doth pronounce it to be synne: what so euer is without fayth. This fayth coupleth and ioyneth vs to god the father / this same doth associate vs to Christe our hede/ this same fayth/ by the spirite of Christe / doth make vs to be chosen and taken into the noumbre of the sonnes of god. This same fayth/doth graffe vs into the eternall cõpany & felowshyppe of Aungells/ and of all holy sayntes. This fayth doth shyne before vs/& geue vs lyghte in the darknes of this lyfe: shewyng what is verily to be eschewed/ and what to be folowed & desyred. This fayth doth arme vs/and make vs bolde without ony feare/& inuincible agaynst all the engynes/ and all the ordinaunce of the worlde & of the deuille. This fayth doth mightely and effectuelly coumfort vs in trybulation & aduersite: with the hope of the heuenly good or felicite/ hauyng this saying alwayes in her mouth If god be on our syed: who can be agaynst vs: And that sayenge also. The afflictions and tribulatiõs of this worlde / are not worthy of the glorye to come/which shall be shewed in vs. This fayth doth truly quiete and sette at reste

The cõmendation of Fayth.

the

the mynde of man. Of this sayethe after the mynde of sayncte Paule dothe come: and vnto it is to be wihted or imputed/ what so euer thynge at ony tyme hathe ben don strongely / vertuosly/ and temperately/of suche as haue ben excellente in holynesse. By this sayth we do lyue well beloued of God: by this sayethe/ we doo dye cherefullye / and with good truste towarde god / by this sayethe we are created vp vnto blessed immortalyte

What euylles do springe of vnbelefe.

Agayn of the defaulte & wante of sayth springeth superstition/sorcerie/idolatry and couetousnes cosen to it / Ambition/ Blasphemy/heuynes/desperation/pride feare of death/desyre of vengeaunce/fynally what so euer vices or synnes doo raygne in the hole worlde. DIS. Uerily I do here many men oftentymes wysshynge to themselues/prosperouse healthe/longe lyfe/ and ryches. But I do here very fewe men/ that do desyere this so excellently a good gyfte of god.

MAG. No meruayle thereof / for verily there are but fewe: that doo knowe what thynge / and after what maners to be desyred and prayed for. For this gyfte of sayethe: it were mete and conue-

nyente

nyente/ contynually and ✗ without ceas Luce.xi.
syng to knocke at the eares of god/ that
he wolde vouchesaffe to geue vs faythe:
and to encreace his gyfte in vs euerye
daye more and more. DISC. yet ne-
uer the lesse the comune sorte and moste
parte of men do calle those that are not
very wyse: Credulos/ that is to saye re-
dye to geue credence. And a certayne
wyse man of the Hebrues dothe name
those persones leues corde: lyghte myn-
ded: whiche doo easylye and soon geue
credence. MAG. Fyrste it is no poynte
neither of lyghtnes/neither of credulite
to geue credence to those thynges: whi-
che thynges: it hath by so manye argu-
mentes and euydente tokens ben decla
red: to come not from men: but from
god. Paule sayth: ☞ that he wolde not
geue credence: no not euen to an Aūgell Galat.i.
yf he dyd teache ony thynge dissonaunt
or dysagreynge from the Gospelle of
Christe. But rather it is a poynte of ar-
rogance and presumptuose folyshenes:
to dowte of these thynges: whiche haue
ben taughte and geuen to vs withe soo
greatte authorite: and therefore:
saynte

Roma.i. saynte Paule writeth/ & that the folishe herte of the philosophers was blynded: because the lyghte of fathe was absente yf ony man beyng vnlettred/ wold bable and striue agaynst suche a philosopher/ as was Arystotele or Pythagoras/ or yf there haue ben ony other conynger thā either of thē both/ whan he dyd dyspute de materia prima/ of the principles and causes of thynges/ de infinito/ or of the largenes/ the mouynge: and the vertue of the heuenly speres/ and wolde dowte of euery thyng/ that hymselfe could not by his one witte attayne vnto/ and perceyue: shold he not be called an arrogāt and madde foole? But how much greatter madnes is it/ there fore not to geue credence to the diuine philosophie: because mannes vnderstandynge can not attayne to the perceyuynge of manye thynges? And there is by a thousand partes more difference betwen god and man/ be he neuer so greatly learned: thā is betwen the wiseste man that is/ & the moste folyshe swyneherde that is. DI. It is euen very so in dede. MA. Among philosophers/ he is accompted a person shameles: yf ony man wold reiecte and not receyue the authorite of an excellent

and

and a good approued authoure (for the dyscyples of Pythagoras thoughte it enoughe to cause persuasion and beleffe of ony thynge to say (ipse dixit) our maister Pythagoras sayde it) And dothe he that is a Christen man: drawe backe/ & be harde to geue credence: whan he heareth these wordes, God hath sayd this. God hathe done this? Of the kynges writte no man dothe dowte / yf it be so/ that he knowe the kynges seale at it/ how great folysshenes and presumption is it than/ to dowte of the diuine thynges which are so many maner wayes sealed as we haue shewde before? DI. whils you do reasone & dispute these thynges I do perceyue and fele the sede of fayth to encreace euen in me also. But why dothe this fourme and maner of speakynge please them/ ✠ Credo in deū: whe the good and pure Latin men ds scasely acknowledge and alowe? WA. Many philosophers also crediderūt deum: that is: dyd beleue: that there is god. And the deuylles also ✠ credūt deo: that is to say geue credence to god. For they knowe/ that he can not lye. But onelye good & bertuose men ✠ credunt in deum / or in deo: which haue set theyr hole trust and

Ipse dixit.

Credere deū.

Credere deo.

Credere in deum or in deo.

Onelye good and vertuose men Credunt in deū: do beleue or truste in god.

cōfidence/and they? hole hope stedfastly in god. wherfore saynt Cipriane beyng a man both learned/and also holy: doth not thynke / that we sholde rede in this wise. ✠ Credo in sanctam ecclesiam: but credo sanctam ecclesiam. And verely I do knowledge and graunt this sense of his: to be a holy & a godly sence/ for the greatest and the shoteantre of our confidence and hope/is not to be fastely set: but onelye in god / but in very dede this figure or maner of speakynge/was take of the propretie of the Hebrue tonge. which oftentymes doth vse to adde and put to/the preposition in: where the latyne tonge dothe not suffre it. And the Apostles/ although they wrote in greke yet for all that do otherwhiles expresse and folowe the propriete of they? natyue language/ as for example/ in the.viii. chapitoure of Luke. ✠ Si potest in decē milibus occurrere. ✠ whether he beable with.x. thousande to withstande hym. Nowe yf it were in no wise lawfulle to adde this preposition in / soo ofte as we do speke of humane thynges: how shall we excuse that/ whiche saynte Luke the Euangelyste writheth in the.xii. chapitoure. ☞

Luce.xiiii.

Qui

Qui in me confessus fuerit coram homi- Luce. xii.
nibus: et filius hominis confitebitur in illo coram angelis (id est) ✠ who so euer shall confesse and knowledge me afore men: the sonne of man also shal acknowledge hym afore the Aungels of god:
But yet the prepolytion dothe seme to adde some strengthe or pithe to the oration or speche. To saye Confido in te: I can not telle / whether it be good & pure Latyne. But fiduciam habeo in te (id est) I haue truste in the. And ✠ in te spes mea sita est (id est) my hope is set in the: is well sayde/though Spero in te/those men dare not saye: which do somewhat curyously and precisely obserue the elegauncie of the Latyne speche. where fore lette vs now passe ouer the dysputation of the fourme and maner of speakynge/how it may be excused/ and lette vs embrace the thynge it selfe with our hole harte and mynde / layenge vp all our hole hope/ neither in Aungells/neither in holy men: but onely in god.
DIS. why doth it not saye. Credo in vnum deum (that is tho saye) I beleue in one god :- MAGISTER.
Because he that dothe nowe speake so/

doth moze stronglye and effectually exclude the pluralyte and multitude of godes. For no man dothe speake in this wyse (vidi vnum solē: id est: I haue sene one sonne. Exoztus est vnus sol: id est: one sonne is rysen/ vidi vnam lunam: id est: I haue sene one moone) For as muche as neuer so muche as this imagination dothe come in to the mynde of ony man: that there is: oz can be mo sonnes oz mo moones thā one. But he that sayth I haue sene one sonne rysyng doth put the hearers in dowte/ as though he dyd thynke/ that there were manye sonnes oz manye moones/ and who so euer wold vse that maner of speakyng: shold be accompted foz a foole/ and laughed to scozne. For that thynge/ that is absolutely and symplycyter hygheste: can be but one thynge. DIS. why is it than sayde in this symbole (whiche as certayne men do wene/ was made in the counsell holden at Nice. But as thou doste suppose/ was made in the councell holdē at Constantinople) that I here songen in the masse. Credo in vnū deum: id est: I beleue in one god: MA. This wozde vnum was added and put to afterwardes/ not so muche agaynste the hethen

The crede which is songe at masse: was made in the coūcell holden at Cōstātinople.

why this worde vnum was added.

Payanymes

Paynymes/ which dyd worshype many goddes as agaynst heretykes. Amonge whome: some dyd dreame: that there are duo principia (id est) two principles or cheffe causes the one of good: & the other of euylle. Other some agayn dyd diuide one god into two goddes the one of thē: whome they called ryghtuose god: they dyd affirme to be the authoure of the olde testamente / and the other of them they sayd to be the authoure of the new testamente: whome they dyd professe to be a good god/but not rightuose: where as in very dede: there is but onelye one god/the maker of all good creatures.

For of euyll thynges: god is not the authoure. ✱ For he considred all thynges/ whiche he had made and created & they were very good. The same god is ryghtuose & good. The same is the authoure of the olde lawe: and also the authoure of the new testamente. And the same is the vnmutable gouernour of all tymes. But whan I doo saye / that god is not the Authoure of euylles: I meane of synnes/and not of afflictions or tribulations. For the affliction or tribulation/ whiche god doth sende to men: is good/ either because it is rightuose / as whan

Genesis.i.

Affliction is good / for.iii skylles.

it is layde vpon vs for our synnes: orels
because it is a medicine to make vs re-
pente and ware wise: orels because it is
the mater and occasion of greater glorie
which kynde of cuylles for al that/shold
neuer haue ben amonge men: yf there
had neuer ben synne/ and synne came of
the deuyll & of the corrupted concupisce
ce of man. D. why doth it adde patrē
father? M. For a distinction of hym
from the other persones/ for it folowth
anone after. ✠ Et in Jesum Christū fili
um eius vnicū. And in Jesu Christe his
onely sonne/ he alone is called father: be
cause he alone begate the sonne. Howe
be it yf this worde god be so taken/ that
it do declare the hole trinite/ and do cō-
prehende all the. iii. persones together/
than is god well called a father/because
he is the begynnynge & originall cause
of all thynges created. And yf thou vn-
derstonde this word father in a generall
sence/for that/ of which ony thynge ta-
keth originall begynnynge/ than is the
fyrst persone father simpliciter of all thī
ges/ he hath not begottē the holy ghost
but no more hathe he begotten neither
man/nor aungell of his one substaunce.
But because after a peculiare maner he

is

is sayd to be the father of those/ that do drede or feare hym: after the same maner he is sayde to be the god of them in the .xxxii. Psalme. ✱ Blessed is the nation or poeple: whiche haue the lorde to theyr god. And likewyse in the .cxliii. ps. ✱ But that god hath begottē a sonne of his oune substaūce this is proprely belōgyng to the fyrst persone/ he created the worlde: but not he alone / he begetteth good men thorow the worde of lyfe: but he doth it by the sonne: and by the holy ghoste. But the onelye sonne: none saue the father alone hath begottē. D. what? lykewise as one man begetteth another man? MA. ye lykewise forsoth in these poyntes that he begatte a sonne/ & that he begatte god of god. But as I haue sayde before in euery collation or cōparison & similitude / whiche is translated from creatures vnto god: there are many thynges disagreynge and farre vnlyke. For neither the father dothe transfuse or geue from hym ony parte of his substaūce into the sonne: but he hath cōmūicated the same hole substaūce to his sonne: neither do he that begetteth: & he that is begottē make two goddes: so as the father beyng a mā & the soñe beyng a mā do make .ii. men) Neither

Jacobi.i.

Neither is the persōne that begetteth: in tyme ony whit afore the pſonne/ that is begottē: but the eternite of them both is all one. I passe ouer to reherce other thynges/wiche are innumerable. M. whan one man adopteth / or of fauoure taketh another man vnto his ſonne: he doth not verely begette hym. But whā he hath a ſonne by his wyfe: than he is ſayde to haue verylye begotten a ſonne/ because he hath don it accordynge to nature: yf it be ſo than/as you do saye/that the father dothe begette the ſonne / soo many maner wayes vnlyke to the facīō that a man begetteth a ſonne: howe can he be ſayde verely to begette hym: M. yes verily/ he doth by ſo much the more truely begette: in that he doth begette in vnlyke maner vnto man: that is to ſay/ he dothe ſo muche the more perfightlye begette. For the generation of man/cōpared vnto that vnſpeakable generation / it is but only a certayne ſhadowe of generation. For yf it be called amonge vs true generation / because it is accordynge to the nature of man: muche more ryghtefully that is called true generation/ which is according to the nature of god. Excepte peraduenture thou

wylte

wylte saye/ that god hathe not verylye
truely made the worlde/because he hath
made it farre otherwise thã a man doth
make a citie or a howse. Neither is god
therefore not sayde to be verely lyghte/
lyfe/ wisdome/ power/ mynde / because
these wordes are otherwise sayde of thẽ/
than of god. D. Is it lawfull to call god
a substaunce? MAG. yf by a substãce
thou doste signifie & betoken a persone
whiche hath beynge: it is not wickedlye
sayde / yf thou do professe one essence to
be in thre substaunces. How be it yet
it is better to refrayne from these wor-
des / which certayne holy mẽ haue vsed
in the olde tyme: at the leaste wise becau
se of the straungenes of them/ yf by sub-
stãce/ thou do vnderstande that to whi
che accidentes are inherente: than is it
errour to geue this name to god / whi-
che is most symple: neither beyng made
of matere and fourme: neither mengled
with accidentes: but what so euer is in
hym/ is one and a singule substaunce.
And yf ony suche maner wordes be ge-
uen to god in the holye scripture/ as for
exaumple/ yf we do rede/ that god is an-
gry/ that god is pacified/ that god doth
repente/ that god doth forgete/ that god

doth remēbre: know thow that in all su che places/ the scripture dothe attēpre & shape ¦ her language accordynge to our wittes & capacite/ euen lykewise as a louyng mother dothe lyspe & speake vnper fightely/ whan she speaketh to her yong babe. But yf thou calle a substaunce/ a thynge substauncially beynge of it selfe: than is there nothynge/ wherunto this worde substaūce doth better agre: than vnto god. For by hym it hathe beynge/ what so euer hath verely beynge/ nowe than he hym selfe muste nedes haue mo ste perfightlye beynge: whiche geuethe to all thynges theyr beynge. DISC. These thynges/ me semeth/ haue ben ho lyly & playnly disputed of you. But seyn ge that there are many other wordes/ which be agreyng/ & ben attributed vn to god/ as wisdome/ goodnes/ eternite/ vnchaūgeablenes trouth/ iustice/ mercie & many other such innumerable: why is god here expressely called oipotēte/ & no thyng els? M. For soth thou dost aske & demaūd ful wisely/ for who so euer doth truly confesse god/ i so doyng/ he doth al so confesse all thyngs which be agreyng & belongynge to the nature of god. But for as muche as in this Symbole the thynges are taught to beg ynners/ why

why god is oncelye called almighty in the Crede.

che are to be beleued raither than to be discussed: & because there are very many thyngs not onely in the creation of the world/ but also in the redēption & the cō summation of the same/ whiche do seme vnpossible to mānes reason & iudgemēt therefore to exclude all suche maner reasonynge/ is added here this worde almighty. whan Aristotel doth reasone/ & proue by insoluble argumētz/ that this worlde hath ben eternally without ony begynnynge/ because that of nothynge nought cā be made: we do aūswere: that he is almighty which created the world of nought. Philosophers do saye/ that ther can be no retourninge or recourse from the pryuation to the habite and therfor that neither Christe was borne of a virgine: neither hathe risen from death to lyfe/ but we do make aunswere vnto them/ that god is almighty/ whiche worketh these thynges. The iewes do denye/ that a man can be borne of a womā whitout mānes helpe but we do make aūswer/ yt it is god/ which wylled this to be don/ which was borne/ which dyd prepare the wombe of the virgine. Therfor to cōfirme the fayth & beleffe of weake persones no word dothe make or helpe mor thā doth this word almighty

But we oughte to saye with the faythfull maker of the Psalmes. ℟ The lorde hathe made all thynges/what so euer it hath lyked hym/in heuen and in earthe: in the see/and in all depe waters. WI. ℟ Creatorem celi et terre(id est)the creatoure of heuen and of earthe. why is the father onelye called the creatoure of the worlde? MAG. Forsoth the creation of the worlde is cõmune to all the thre persones. For the father hath made all creatures by the sonne / the holy ghoste worckynge together with them bothe. But yet in suche wyse: that thou mayste not imagine here neither ony instrumẽt neither yet ony mynyster. But it was conueniente and accordynge / that the begynnynge of the euangelycall profession sholde be consonaunte and agreable with the begynnynge of the olde testamente/ that we myghte at the leaste eue hereby perceyue and vnderstonde / that the authoure of both lawes is all one.

Psal.cxxxiiii.

Thus begynneth the boke of Genesis. ℟ In the begynnynge God dyd create both heuen and erthe. Now the Jewes (I speke of the cõmune sorte & the moste parte of them)knewe nothynge at all of the sonne / and of the holy ghoste/ they knewe

Genesis.i.

knewe onelye the father/ not because he hath begotten the sonne beyng also god but because he was the maker and the gouernoure of mankynde/ and the foun layne & originall cause of all creatures. For this worde Father is a worde beto kenynge begynnynge/and it is cupdent and vndwted/that the moste perfighte nature and maner of a begynnynge or originall cause/is in the father. For as muche as he alone (as saynt Cipziane saythe) is without ony authoure or fa- ther: whiche onely is the authoure of al thyngs without exception. DIS. why doth some other call hym Creatorem/ & some agayne call hym Factorē: whome he doth here calle Conditorem? MA. The Grekes haue but onely one worde Poutin which is cõmune to signifie au thorem/creatorem/and factorem(id est) an authoure/ a creatoure/ and a maker/ after what so euer maner it be: that he doth make/ how be it the Latyne tonge doth refuse this word Factor. Certayne men/ for cause of a distinction and differ- ence to be hadde: haue taughte: that he doth create: whiche doth brynge forthe and make somewhat of nothynge/ whi- che belongeth onely to god/and that he Father.
dothe

dothe make whiche frameth or shapeth ony thynge of some matere or stuffe / as for exaũple/nature gendreth & bringeth forth the tre/of the sede/& yᵉ goldesmyth dothe make a pece or a goblet/of syluer. It cometh therfore ī to disputatiõ/whether god had created heuen & earth / for as muche as there semeth to haue ben/ Chaos afore he made the worlde (that is to say a matter or stuffe without ony shape or fassiõ)he dyd not therfore creat the worlde of nought/ howe be it yet it maye be well sayde / that he made it of nought: seynge that he made the same thyng/wherof al thyngs haue ben made To thentẽt therfore / that all suche subtile argumentations sholde be excluded: certayne men hade leuer vse this worde cõditorem. DIS. why dyd he rather calle hym / conditorem celi et terre (id est) the maker of heuen and of earthe/ than / conditorem vniuerse creature(id est)the maker of all creatures: MAG. Because (as I sayde ryghte nowe) he had leuer cõtrefayte & folowe the wordes of the begynnynge of the boke Genesis. ☞ Heuen cõprehendeth and contayneth all thynges. About the earthe/ all the other elementes do moue rounde.

Thels

These two partes of the world are most set forth vnto our senses. And the scripture (as I tolde you ryghte nowe) doth oftentymes attempre and shape her speche: accordynge to mannes wittes and capacite. He that hath made heuen and earth: hathe dowtles made all thynges whiche are contayned in them. DIS. But the symbole callyd Symbolū Nicenum/ or symbolum Constantinopolitanum: doth adde these wordes, & visibilium omnium & inuisibilium (that is to say) the maker of all thynges both visible and vnuysyble. MAG. That same Crede sayth the same thynge/ that doth this crede/ but it speaketh more playnly and euydently: leste ony man sholde thynke/ that Aungelles/ or the soules of men were not created of god. That thīge whiche is sayde here couertly: saynt Paule the Apostle doth expresslye pronounce/ in the fyrste Chapitour to the Collossianes. ☞ For by hym all thynges were made/ in heuen and in earthe: both visible thyngs & vnuisible thynges whether they be thrones/ or dominations/ or p̄ncipates/ or potestates/ all thīges haue ben made by hym and in hym what so euer thīg had neuer begīnynge is god/ but

i. Collos. i.

But the aungelles are the mynysters of god/whome they do contynually wythout ceassyng/reuerently with drede/glorifie and worshyppe: as there maker & lorde. And what so euer thyng hath had begynnynge: it hath had his originall begynnynge of god onely/whyche alone neither hath had begynnynge / neither euer shall haue endynge/neither is contayned i place: neither is moued i tyme. DIS. what remaineth now: but that we maye go vnto the secounde article: MA. I thynke it better to tarye somewhat also abowt this article. DIS. I am redy to do: as shall plcase you. MA. The fyrste degre than vnto helthe: is Credere deum esse (id est) to beleue/ that there is god. The second is Credere deo that is / to geue credence vnto | goddes wordes. The thyrde is / to caste all our thoughte and mynde vpon hym with full confidence and truste. He that doth not beleue/ that god is: he professeth no thynge to be at all / in as muche as all thynges that are: are of god. He that beleueth god/whyche is Credere deo: he doth profesle hym to be true in all thynges. He that putteth al his trust in god/ professethe that all thynges are gouerned

ned of hym/and that there is nothynge neyther better nor wyser than he. Who so euer douteth of these latter thynges: he dothe nat truly beleue/ that fyrste thynge that is to wete that god is. For no man dothe truly beleue that god is: whiche dothe fayne or y magine hym to be otherwyse than he is/ye moreouer they do the more shamefully erre of bothe/ whiche whan they do profesſe that there is god/ yet for all that do denye that he is almighty/or alknowyng or els do deny that the worlde was made by hym/& if it were made of him: yet do deny/ that it is gouerned of hym. Euen lykewyse as thou thy selfe (if I be nat begyled) wolde be lesse discontēted with hym/ which sholde suppose or wene/ that thou arte nat borne: than with hym/ whiche dyd beleue/ that thou haste no senses or manners reason/ & suche other thynges/ without whiche a man leseth the name of a man. D. For sothe it is euen very so: as you do saye. M. He that nameth a kynge: dothe in this one worde comprehende manye excellente thynges/ he that nameth god: in thys one worde dothe cōprehende an infinite sum of all good thynges. Many men

saye with theyr mouthe. ℣ Credo in deum. I beleue in god / but he whiche with a chrysten mynde dothe saye I beleue in god: fyrste he dothe hate and defie certayne paganes / whiche do nat beleue / that there is any god at al. And he dothe no lesse hate them / which do number and recken vp vnto vs manye and manyfolde goddes: where as in so sayenge / they do graunte that there is no god at al. For if there be many goddes: than is there some what / where in one of them dothe differ from another / now if that be any good thyng: he is no god / that lacketh or wanteth any thynge that good is. And if it be an euill thing: than can he nat be god / that hathe any euill in hym. Lykewyse he dothe hate them / whiche do thynke nothyng to be at all / saue only suche thynges / wherof they haue perceiuynge by theyr bodyly senses. To whome the Anthropomorphites are nat muche vnlyke / whiche / because they do rede in the scriptures / of the eyes / the face / the mouthe / the hãdes / the harte / the arme / the wombe / and the breste of god: they dyd wene / that god is a bodily thynge made of manes shape & manes membres / whan

It is all one thyng in effecte, to saye that ther are many goddes and to saye, that there is no god at all.

Anthropomorphite.

in very dede nothynge is forther from/ all sensible matter/thā god is/ & Johan also dothe wryte. ☞ That god is a spirite. * Moreouer he dothe abhorre the Epicures/which do so graūte one god/ or mo than one to be: that yet they do deny hym or them to care any whitte what is done in the worlde. These that be of this opinion / do make god eyther impotente/ orels folishe/in that they do recken hym eyther nat able to gouerne that/ whiche he hathe created / orels so euell wyll/that he wyll nat do it / orels so folysche and dronken: that he dothe nat retche therfore. These thynges / if they were sayde agaynste any mortall prynce: they were wordes full of blasphemy. How moche more than/ if they be spoken agaynst god? But our lorde in the gospell sayeth playnly. ☞ That there dothe nat so muche as a litle sparowe fall vpon the ground/without the wyll of the father. And also/that all the heares of his disciples hedes are noumbred. * So that nat so moche as one lytle heare dothe perysche / excepte it be by his wyll. And sayncte Peter agreably vnto these wordes of his mayster / sayeth. ☞ Castynge all your care and

Johānis.iiii.

The opinion of the Epicures.

Math.x.

i.Petri.v.

thought vpon hym: for he hathe care and mynd of you. ✱ The same doth also detestate ye blasphemy of the Jeues/ whiche do professe one god: but they do deny the sonne & the holy ghoste/ whan in very dede the substaunce or essence of god is so one: that it is euen the same and (to speake after the maner of logicions) ✱ eadem numero the same in noumbre. Bothe in the sonne/ whiche was begotten of the father/ and also in the holy ghoste/ procedynge from them bothe. The father cryeth from the cloudes. ✱ This is my welbeloued sonne. and the Jewe crieth agaynst it that he hathe no sonne. The same father crieth by the mouthe of his prophete Jobel. ✱ I shall poure out of my spirite vpon all flesche. And the Jewe crieth there agaynste/ god hathe no holy ghoste/ but is solitary. Agreyng vnto this madnes was folysche and ignorant Noetus/ and the wicked heretike Gabellius/ of whom sprong the heresy & secte of them/ which were called Patrispassiani: whiche dyd deuide the substaūce of god nat into thre ploues. but into thre boyces or names. The father (sayne they) created the worlde/ the same in ye name of the sōne:

The erroure of the Jewes.

The substance of the godhed/ is al one and the same i all the iii. persones.

Wath. xvii. et Luce. iii.

Johelis. ii.

Noetus. Gabellius.

The patrispassianes.

toke

toke vpon hym the nature of man / and
suffred passion. The same agayn / onely
his name changed / and nowe called the
holy ghoste: cam down vpon the disci-
ples. Here wittyngly and gladly / I passe
ouer the dremes more than blasphemou
se: of Basilides and Merrio. The Ori- Basilides.
genistes also doo come verye nere vnto Marcio.
the impiete and wicked erroure of the Origenistes.
Iewes / which do make the sonne of god
a creature / and the holy ghoste the mini
ster of that creature / Losen to these / also
is Arrius / whiche graunted that the fa- Arrius.
ther hath a sonne / but onely of wyll and
lykenes: and not of nature. Howe be it
he wyll also this similitude to be vnper-
fyghte / after suche facion / as the shadow
is lyke to the bodye: because he dothe
thynke / that betwen the creatoure & the
creature ther can not be but a slender &
an obscure similitude. But Eunomius Eunomius.
doth farre excede the hereſy of this sayd
Arrius / whiche taughte that the sonne
is in all poyntes vnlyke to the father: be
cause that there is none affinite or lyke-
nesse and agremẽte betwen the creatou
re and the creature: nomore than is be-
twen a thyng that is infinite / & a thyng
that is finite. From this Eunomius /

Macedonius

Macedonius doth so dyssente: that yͤ he doth not assente vnto the doctryne of the church. For he graunteth the sonne to be in all poyntes lyke vnto the father but he sayth/that the holy ghoste hathe no poynte cõmune with the father & the sonne. Of the Manicheis we haue touched somewhat all redye/ whiche whils they doo make duo principia(id est)two principles cõtrarye/the one to the other of the one of which/ visible thynges(as they saye)were created/ as cuyll thyngꝭ of an cuyl p̃ncyple/& of the other/inuisible thyngꝭ/were created as good thiges of a good p̃nciple)without dowt they do of one god make two goddꝭ/yͤ one good & yͤ other euel/cuẽ likewise as do yͤ here tikes called Gnostici/ Synerus/ whils he maketh tria principia.iii.pyncypies he maketh as many goddꝭ/agayn those that do seperate & departe the sonne of the holy ghost from god/where as in very dede they do cleue vnto hym by natur they doo go aboute to thruste vnto vs a maimed or an vnperfight god. Also there are some which in stede of god: do recke nature to be the cause of al thyngꝭ: whiche yf it be eternall/ & almighty: forsoth than it is god/ yf it be not such one than is it

Manicheis.

Synerus.

Nature.

is it ye minister of god/ & a creatur made of god. The same thyng is to be iudged (as I supose) of the second causes/ how be it i my iudgemẽt it is more agreing to the Christẽ religiõ/ what so euer either nature/ or els the secondary causes doo worke: all that to ascribe & geue vnto ye efficacy & mighty worckyng of god onely which yf it shold ceasse: neither the sõne shold geue lyghte: neither the fyre shold be hot/ but all thyngs shold be sodaynly brought to nought/ he doth also execrat Seleucus/ which doth graũte that god made the worlde: but he sayth/ that the matter or stuffe wherof he made it/ was eternal & without begynnyng/ makyng a thyng without shape or facion & vnpfight egal vnto god he doth also execrat & hath the opiniõ of Menander/ which folowig Plato/ dyd teach/ y^t the worlde was not made of god: but of aũgeles cal lyng aũgels/ those whom Plato calleth spryres the sõnes of the cheffe & pncipal goddes. And he hateth also Saturnius which is more shameful out of the right opinion thã these afore reherced/ whiche dreamed the world to haue ben made of seuen aũgels/ & also he hateth Basilides most shamefully errig of al other: which sayd y^t the world was created of heuen.

The secõdari causes.

Seleucus.

Menander.

Saturnius.

Basilides.

But nowe I am werye to speake ouye moze of erroures & hereſies: whiche are innumerable and without ende. Brefly and generally who ſo euer thynketh of god otherwiſe / than he is in very dede / or els dothe not thynke hym to be ſuche one / as the auctorite of the diuine ſcripture hathe deſcribed hym vnto vs: that perſone doth not beleue and truſt in god but he putteth his hope in an idole. Thou ſeeſt here / hou great philoſophie and wiſdome this one ſo ſhorte an article hath taught vs: and frō howe great darknes & monſtruoſe errours it hathe deliuerd vs. DIS. Forſoth now I perceyue and ſee well / that it is a greatte thynge to ſay vnfaynedly and with the harte. ✠ Credo in deum: id eſt: I beleue and truſte in god. MAG. ye thou woldeſt euen muche more ſaye this: yf thou dydeſt recken and conſidre / hou greate a multitude of men there is / vpon whome ſaynte Paules ſayeng may be verified. Tit. i. ☞ They profeſſe themſelues to knowe god: but in theyr dedes they doo denye hym. Nota. what ſo euer thynge man doth preferre afore god / and more ſet by / than by god: that ſame thynge he maketh a god to hymſelfe. DIS. Howe ſo? MA.

It is no ſmal thynge to ſay truly frō the herte: Credo in deum.

God

God sayth/ ✠thou shalte not doo none adultery/nor fornication. The concupiscence and luste of the flesshe byddeth the to cõmit adultery/ here who so euer not regardynge god/ doth obaye his concupiscence and luste/doth he not after a certaine maner forsake god & set vp his owne concupiscence? DIS. It appereth so. MAG. God sayth/ ✠Do not forsweare the/ or do no periury/and Couetousnes byddeth a man to do periurye/dothe not the couetouse man here in the sted of the very and true god worshippe Mammon? The scripture teacheth vs/ that god is ꝓsente euerywhere and that there is nothynge hydde from his iyes. But do those men beleue this: whiche dayly do cõmitte that thyng vnder the iyes of god/which they durst not be bold to cõmite in the presence & syght of man? DI. It appereth/ that no. M. They: which for the death of theyr children/ or for theyr wares or goodes take from them/doo hange themselues/or otherwise fordo themselues / do those persones beleue/ that all the worlde & worldly thynges are wisely and mercifully gouerned of god? DIS. It is meruayle: yf they do veryly beleue so. MAGIS.

what so euer thynge man doth loue & regarde more thã god: that thynge he maketh his god.

Hebre.iiii.

They that with theyr hole hert & mynd all theyr lyfe tyme do serue the worlde.

Prouer.ii. ☞ Beynge mery whan they haue done euyll / and reioysynge in synne and vngratiousnes: doo these men beleue/that god doth suffre none euyll dede vnponyshed/but that they/which wold not here make amendes for thyr synnes by repētaunce/ are sente vnto euerlastyng fyre: DIS. In my iudgemente/either they do not beleue it: or els it is but a verye cold and faynt beleffe/ that they haue of it. MAG. Agayn they that considerynge the greatnesse and graupte of ther offēces/do despeyre of forgeuenes/do those persones beleue/ that god is of infynyte mercye: DIS. It is not very lykely/ that they do. MAG. It is therfore a thynge of no lytle wayghte/ and no lytle helpynge vnto a godlye and blessed lyfe: a man with a quycke and lyuelye fayth to knowe the verye god. who so euer vnfaynedlye/ and from the herte dothe beleue/that he is moste perfyghte lye good/ and moste perfyghtlye fayre: howe can he loue ony thynge aboue hym: And who so euer beleueth that he is almyghtye: wyll not goo abowte too resyste hym/ that can not be ouercomen

who

who so euer beleueth/ that he is of most
hyghe and perfyghte wysdome: that
persone wyll neuer grudge agaynst god
in aduersyte and trybulatyon. For as
that man myghte seme and be accomp-
ted lewede by the iudgement of all men
whiche beyng hymselfe vnlerned/ wolde
fynde faughte with the phisicion / and
wolde rebuke hym/ for that he doth pre-
scribe sondry thynges to sondry bodies:
so lykewyse he sholde be vtterlye folysche
and without witte/ whiche wolde iudge
god in lyke maner as though he knewe
not/ what is beste for euery man. The
phisicion doth anoynte and bathe one
man / another man he seareth and cut-
teth/ another / he dothe lette bloode/ to
another he mynystrethe a clyster/ or ge-
ueth a laxatyue medycyne/ too another
he geueth a byndynge medycyne.
To some man he comaundeth abstynen
ce. To a nother he prescrybeth certayn
ne kyndes of meattes / he counsaylethe
one man to reste and slepe / another he
dothe forbydde to slepe/ and we do saye:
he is a physycyon / he knoweth what is
expedyente for the person beynge sycke
and dyseased. And whan god geueth
to one man ryches: and dothe take the
same

same away from another/ doth sende to some man chyldren: and to another sendeth none at all/ and to one man geueth prosperouse helth/ & to another sendethe a body full of sicknesses and diseases: do we say/ why doth god handle men after this facion: and do we not rayther saye: he is god/ and knoweth what is expedyente for euery man: He that beleuethe god to be most ryghtuose: he wyll neuer promise hymselfe to escape vnponished for his mysdedes. And who so euer beleuethe/ that he dothe knowe all thynges: that man wyl not lyghtly do that thynge in the syghte of god/ whiche he wolde be ashamed to do in the syght of a good and an honest man. who so euer beleueth that he is moste sothefast and true: wyll drede the paynes or ponishemētes/ that are thretened to wycked men/ and wyll haue loue and desiere vnto that eternall blysse/ whiche is promised to good and vertuose men. who so euer doth beleue/ that this worlde was created for mannes cause: that person whiche waye soo euer warde he shal tourne hym selfe shal be stirred and prouoked to honoure and worshyppe the great goodnes and lyberalyte of god/ and he shall be afrayde to

vse the thynges/ whiche god hath graf
ted to hym: otherwise/ thã to his honou
re and glorye. But let here be the ende
of this cõmunication. After that thou
hast made thy prayer to god/ ✠ and that
thou shalte haue chowed thye coode/ Leuitici.xi.
lyke a cleane beast (that is to saye) after
that thou shalte haue dylygently recor=
ded these thynges/ and called them well
to remembraunce: than haue recourse
hether agayn vnto me.

¶ The thyrde instruction.
Discyple.

I Do fele and perceiue/ ✠ that
mustarde sede/ whiche thou Mat.xiii.
haste sowed in my mynde: to
vtter and shew forth his ver
tue and strengthe more and more. MA.
I praye god/ that ✠ whan I haue plan=
ted and watred it the lorde maye vou= 1.Corin.iii.
chesafe to geue it increacynge/ ✠ grow=
ynge euen vnto lawful and full ripenes.
DISC. But as I consydred and cal=
led to remembraunce/ what had ben cõ=
muned ✠ sayde betwen vs: this one scru=
pule or dowte troubled my mynde/ for
what

what cause it sholde be/that where as in all other dyscyplynes and scyences they do begynne with the moste easy & lyght thynges / and suche as are familyarlye knowne to our senses: this heuenly phylosophye dothe forthwith at the begynnyng speke of god/which is the hyghest thynge/that can be/and moste fartheste from all mannes seuses: ¶ A. Verylye because this phylosophy is a discyplyne of beleffe: and not of disputation and reasonynge / for disquisition or reasonynge doth lede mānes mynde farre about by many compasyng and wyndyng wayes and often tymes also doth begyle it/and lede it out of the ryghte way. But fayth compendyously and spedilye doth carye and conuaye vp to the hyghest/ and setteth oure mynde as it were / in a hyghe totyngehyll: frō which it may more certaynlye and perfyghtelye dyscerne and iudge these inferyoure thynges / referrynge all thynges to god / in whome is the begynnynge: the increace/ and the perfection and full ende of all thynges.

The bodylye sēses w other whiles deceiue vs.

The knowledge/which riseth of the sences/otherwhiles is vncertayne/ because the bodyly senses do oftētymes deceyue vs/as for exaūple/ whā the sōne semeth

to

to vs two foote brode: where as in very dede it is greatter/than the hole earthe: and whan we see the lyghtenyng: afore that we here the thundre/and yet for all that/ the syghte/ and the hearynge/ are the cheffe and principall among the outwarde senses or wittes. No nor yet the knowledg/which is gathered of the causes or principles of demonstrations: is alwayes certayne / for as muche as we se the professoures of wisdome/other whiles to dowte euen of the principles also. But in as muche as fayth comyng from god/ doth passe the certaynte both of the senses and also of all pryncypples: there is no more sure knowledge / than is by fayth/and none also more compendiouse and more easye/ wylte thou haue a sure token here of: Howe many weuers are there nowe a dayes / both men and women/which do talke and cõmune more wysely of god/ and godly thynges thã dyd the cheffest of the phylosophers Plato and Aristotel: of the whiche two the former/that is to witte Plato: how many mad opinions hath he of the principal or heed goddes/& of the spyrytes the sõnes of the godz/& of world made of ye spretz/& of the soullz falle down frõ heue.

The sureste: & most cõpendiouse: & easiest knowledg/ is had by fayth geuen of god

And

And the letter of the two/ that is to wit te Aristotell/because he goeth abowte to come vp from the lowest thynges to the highest: by how many longe ambages and coumpasses doth he lede the witte: how longe doth he tarye them and kepe them backe in maters of Logike/ of Poetrie/of Rethorike/ of Naturall Philosophie/ of highe and celestiall thynges/ afore that he do come vnto the supernatural thynges: And yet for al this doth he not come to the knowledg of god/ for whose cause he hadde layde these so many steppes or stayres/vnto which knowledge now by faythe/yongemen are promoted both shortely & easily: ye beynge instructed with no maner humayne disciplines. ☞ The cheffeste philosophye Joan. xvii. whiche purchaseth true beatitude vnto man: is to knowe god/and Jesus Christe sente of hym. To the learning of this philosophy / because it is most agreable and accordynge to nature/ euery sexe/ & euery age / is apte and docyle / but that age inchepcyall and moste cheffly: which is not yet infected with croked and lewed affections and desyers . And verylye relygyon is in so muche accordynge/ to nature: that some certayne perceyuyng

and

and fealynge therof / is beleued to be in Elephantes / and other brute beastes. D. But who so euer dothe symply beleue those thynges / which are writen or taught concernyng god: that man shall nat be able to match with philosophers and heretikes in disputacion. M. A. Trouthe it is. For this philosophie is nat learned for to helpe to disputation: but to good and godly lyuynge. Nowe what more presumption can there be than is in them / whiche with worldly reasons do dispute of the nature of god: whan there is none of them all / whiche is able fully and perfightely to knowe but euen the nature of a gnatte or of a lytle spyeder / all thoughe they do daily se these. For who so euer is an enserecher of goddes maiesty: is oppressed of the glory. None other wyse / than they which wolde stare one whyle on the bryght sonne with theyr eyes stedfastly set and vnmoued: do go awaye dased and halfe blynde / in so muche / that otherwhyles they do stomble / and stryke themselues vpon a stake beyng in theyr waye. But the eye of faythe is a symple doues eye / reuerently beholdynge god that waye / whiche waye it is hys pleasure to be

Plinius in naturali historia

Neque enim hæc philosophia discitur ad palestram, sed ad piam vitam. Quid autem arrogantius istis, qui rationibus humanis de diuina natura disputant: quũ nullus sit illorum qui culicis aut aranei naturã valeat ad plenũ assequi, quæ hæc quotidie videãtur. Qui scrutator est maiestatis, opprimitur a gloria. non aliter quam qui solem intentis, immotisq; oculis diutius intuentur, caecutientes discedunt, vt iam interdum impingant & in palmam obuiorum. Fidei vero simplex columbinus

The eye of faythe is a simple eye: & nat curious

est oculus, hac rene renter contemplans Deum, qua nobis voluit innotescere.

to enserche such thynges as god wolde to be hydde & vnknowē to vs, whils we lyue in this worlde.

knowne of vs: but nat curiously enser-chynge those thynges/ whiche it is his wyll to haue hyd from vs in the meane season/vntyll we shall come to that he-uenly theatre: in whiche he shall gyue hymselfe to be seen more nere/and more clerely / to our eyes beynge than more purged & cleane. In thys lyffe it is suf-ficiente/ that thou knowest / that there is god/ and that he is one in nature/and thre by distinction of persones. Thou perceiuest and knowest / that the sonne is begotten and cometh of the father/ and that the holy ghoste procedeth from them bothe. Thou knowest that god is nat a body: but a mynde of infinite vertu and power/moste symple / euerlastyng/ as whiche hathe ben afore all tymes: and is nat chaunged in tyme. Of thys all myghty mynde thou knowest the whole worlde to haue ben created / and created for mannes cause / for god ney-ther hath nede of the world/nor of man/ nor yet of any creature. He is in hym selfe/ and of hym selfe/ moste perfyghte. But because he is moste hyghly and perfyghtly good: he wold nat be blessed hymselfe alone/but hathe distributed of his beatitude and felicite vnto aungels/

and

and men/ & to all creatures: so farfoꝛthe as euery thyng is apte to receiue of the bountuoſnes and liberalite of god. It was his wyl and pleaſure to geue man knowledge of hymſelfe: ſpeakynge to him in diuerſe maners oꝛ facions. Fyꝛſt of all he ſpake after a certayne maner to mankynd: whan by his ſonne/ which is the woꝛde of the father/ he dyd create of nought thys meruailouſe frame of the woꝛlde: to the entente / that of the woꝛke we ſholde geſſe and make coniecture of the woꝛker. Foꝛ ſuche a woꝛke: coulde neyther man/ neyther yet aũgel/ haue ben able to perfourme and finiſhe. This was the fyꝛſte degre oꝛ ſtep to the knowledge of god. Nexte after cam the lawe: whiche dyd ſome what helpe the darknes and blindnes of mãnes mynd/ but it beſydes that it was geuen to one nacion onely of the Iewes: it dyd by figures and darke ridles ſhadowe god vnto vs preparyng the myndes of men to the lyghte of the goſpell: whiche by the ſonne hathe ſhyned to vs. The philoſophers abuſed the lyghte of nature / to pryde. And the lawe to the moſte parte of the Iewes: was an occaſion of greater impiety and ſynne. The woꝛlde was

How manys ways god hathe ſpoken to man to geue to hym knowledg of hym ſelfe.

the fyꝛſt ſpeakyng by creation of the woꝛlde.

The ſeconde ſpekynge by the law wꝛitten. & the pꝛophetes.

ful of ydolatry. The Jewes were puffed vp with pryde: thrughe a vayne persuasion of ryghtuosnes. Synne did raygne at large vnponyshed in ye worlde/ whils the moste parte of men dyd folowe the fyrste parentes of mankynde: but here the mercy of god dyd shewe forthe it selfe. ☞ whiche passeth & surmounteth all his workes. He dyd vouchesafe to ware more nere and more familierly knowne vnto vs/ by the same sone: that at the leaste wyse by the reason hereof/ we sholde be drawne to the louynge of him agayne/ being prouoked therunto/ by so many and so marualouse benefightes. He had created vs/ whan we were nothynge. He wolde also restore vs. whan we were forlorne/ for it had ben better neuer to haue ben created: thā after our creacion to haue perished & ben vtterly forlorne. After the worlde meruailously created/ after the lawe geuen by god/ after the prophetes inspired with the spirite of god/ he sente hys onely sonne beynge made man: that at the leaste wyse we men sholde loue hym beynge also a man. And he sente hym/ nat to be a reuenger or ponysher/ but to be a sauioure/ by whose death he myght

Psal. 144.

The thyrde speakynge by his owne son in the nature of mankynd.

call

call vs agayn to lyfe/what could the vn mesurable charite and loue of god: haue done more than this: He hathe shewed hymselfe palpable after a certayne maner: vnto vs / he hath also geuen hymselfe to deth/as farre forth as he myght to thende / that he myghte restore vs to true helthe & saluation. He declared his almighty power chefly: in the creation of the worlde. Nowe he hathe declared his vnmesurable mercy/ and his inscrutable wisdome/his mercy: in that he frely/without ony deseruynge of our parte hath redemed vs. His wisdome/ in that he hath after suche forme and maner redemed vs. Therefore what excuse is there nowe lefte / or what cauyllation can ony man lay forthe for hymselffe: yf he do not regarde but do despise this so wonderfull goodnes of god: This parte doth the Crede now teache. ✱ Et in Jesum Christum filium eius vnicũ dominum nostrum (id est) And in Jesu Christe his onely sonne our lorde. DJSC. why hath it sygnyfyed & marked forth/ the persone of our redemer/ by these names: MAG. Verely for thentente to declare/that the seconde persone/which toke flesshe vpon hym: is verye man of

God shewed his almighty power: in the creatiõ of the worlde/ & his wisdome i the redẽption of man.

his mother and very god of god.

DIS. Howe so? MAG. There are some/which do wene/ that Jesus is the name of the godhed/ & Chriſte a name of the humane nature/and they seme to be moued and brought to this opinion by the reason/that in the Hebrue tonge Jesus is as muche to say:as a sauyoure And Chriſt⁹ as muche to say:as anoynted. Now no man can geue euerlastyng helthe and saluation: saue onelye god. And anoyntynge doth sygnyfie spirituall grace:whiche chaunceth not but onely to man/ but in very dede/ bothe these wordes or names do belonge to the humayne nature. For Jesus is a proper name of a singulare persone / that is to witte of that man / whiche alone of all mē/was borne of a virgine/ whome sait Johan shewed & poynted with his fynger: that they sholde not receyue or embrace ony other man / for the very redemer. ☞ Beholde(sayth he)the lambe of god. * Chriſtus is a name either of kyngdome/or of prestehode. For amonge the Jewes bothe prestes and kynges were anoynted with holy oyntemente / and they of bothe sortes / because of honoure: were called Chriſti.

Jesus.

Joan.i.

Chriſte.

Nowe

Nowe bothe these tytles or names are agreynge to Christe/whiche is called a preste accordynge to the ordre of Melchisedech/ and whiche as a preste dyd offre hym selfe a very vnspotted lambe/ vpon the aultare of the crosse/for the helthe and saluation of the worlde: and whiche also as a kynge/ apperynge to his disciples after his resurrection/ sayde lyke a kynge vnto them. ☞ To me is geuen all power and auctorite in heuen and in earth. Neither dyd he refuse & disallow the speche of the theffe knowledgynge and confessynge hym to be a kynge by these wordes. ☞ Lorde remembre me: whan thou shalte be commen into thy kyngdome. Howbeit our lord was neuer anoynted with outward and bodyly oyle: soo as Aaron was in the.xxix.cha.of Exod/or as kyng Saule was in the fyrste booke of kynges the.x. chapitoure. But this was he/ whome god hathe singularlye anoynted with the fullnesse of his spirite. Howbeit by this worde or name of Jesu/besydes that it doth betoken a singulare persone

Psal.c.ix. Christe is bothe a preste and a kynge anointed/not with outwarde corporall oile: but with the fullnes of the diuine spirit.

Mat. xxviii.

Luce.xxiii.

Jesus.

Josue figured Christe.

called to remembraunce the figure of the olde testamente. For that Jesus name dyd figure and represente Jesu the redemer. Moyses/ by whome is figured and betokened ceremonies: was not able to brynge the people of Israel into the londe of promisse or behecte. But Jesus the capitayne that succeded hym: broughte them into the sayde londe. For there is none entrie or compynge to true felycyte but by faythe and grace/ whiche Jesus the sonne of a virgine hathe broughte & offred to all men. In this worde or name Christ/ which in the gospelles and in the epistcles of the Apostcles is often tymes repeted and inculked: there is vp brayded to the Jewes theyr folyshe and obstinate incredulyte and vnbeleffe/ whiche yet vntyll this daye do loke & wayte after theyr Messias. For hym whome the latyn men do call vnctum: anoynted the grekes do call Christū/ the Hebrues do cal Messiam. And they do wayte after a kynge plentuously appoynted with riches/ with armies or hostes of men/ and with other worldly aydes/ whiche may restore the nation or people of the Jewes beynge nowe reiected & refused euerywhere/ & outlawed/ into lyberty & kyng-

Deute. xxxi.

Christus.

Joan. x.

kyngdome. And with this vayne hope: that wretched nation doth cõforte theyr calamite that they are i. But the christẽ faythe doth teache vs/that this is truly that onely Messias in the olde tyme promised of the prophetes: by whome not onely one nation / but throughout the hole worlde as many as be true Jewes that is to saye / as many as do professe the name of Christe/ & be circumcysed in herte: sholde be/ not by bodyly weapons but by his owne blode/delyuered frõ the tyrannie of the deuyll/and all theyr synnes cleane forgeuen: sholde be restored vnto true lyberty/& in cõclusion by hym sholde be chosen & made coinherytoures and partetakers with hym of the heuenly kyngdome. This word Jesus is ther fore expressed: that there sholde be none errour or mistakynge in the persone/ & this name Christ is added & put to: lest ony man folowynge the Jewes: sholde looke for another Messias or another redemer. He hathe comen ones for all. He hathe ones for all perfourmed and finished that singulare and wonderfull sacryfice: with the mistycall cõmemoracion and memoriall of whiche sacrifyce he wolde vs to be nourysshed & strengthed

Jesus.

Christe.

thed: vntyll he come agayn the seconde tyme / not to be than a redemer / but a iudge and a rewarder. Fyrste therfore it hathe shewed to vs that verye man so wonderfull: whiche was eternalle appoynted for this purpose / that by hym the worlde sholde be redemed. Anone after it shewethe to vs in the same verye god / in these wordes ✠ filium eius vnicū dominum nostrum (that is to saye) his onely sonne our lorde. For of god / nothynge is properlye begotten but god / lykewise as of man / accordynge to the course of nature / nothynge is begotten but onely man. DIS. But the scripture doth oftentymes call good and vertuose men / the sonnes of god. MAG. And for that cause is added here this worde vnicum or vnigenitū (that is to say) onely or onely begotten: to separat this sonne of god by nature / frō the sonnes / whiche are called to the honoure of this name / by the grace of adoption.

DIS. Is it not lawfull to call Christ as touchyng the nature whiche he hath taken vpon hym: the sōne of adoption? MAG. It is a more religiouse & godly thynge to abstayne from suche tytles leste we myghte geue some holde to the

Arria-

Arrianes. He is adopted: whiche was not sonne before/ lykewise as we/ which by nature are borne the chyldrē of wrathe and displeasure: by faythe in Christ Jesu are made the sonnes of god. But Christe was eternally the sonne of god/ but after that he was conceyued by the holy ghoste: his blessed soule was forthe with created full of all heuenly grace. But all thoughe our Lorde was twies borne / ones of his Father without tyme/ and afore all tyme/ and agayn of his mother a virgine in the tyme afore appoynted of god: yet are there not two sonnes/ but onely one son/ and not another sōne: but the same otherwise borne. He was conceyued of the substaunce of the virgine: that we sholde acknowledge the veryte of the humane nature. But he was conceyued without mannes worke or helpe / by the holy ghoste/ and that he was borne / his mothers virginite not violated or appayred / it was the prerogatyue of dygnyte.

DISE. why is here added ⁊ Dominum nostrū (that is to saye) our lorde?

MAGISTER:

with

Why Christe is called our lorde.

with this name Lorde / the holy scriptures do oftentymes honoure hym / and namely the scriptures of the newe testamente. In that he was god of god: he was lorde of all the worlde / and that not another sondry lorde from the father / lykewise as he is not a sondry god from the father. But after a certayne specyal and peculiar maner he is called the lorde of the electe and chosen / whom he hathe wonne and delyuered from the dominiō of Satan and hathe made them to hym

1. Petri. ii. a people of acquisition. For who so euer cōmitteth synne: he maketh hymselfe seruaunte or bondeman to synne / & by synne Satan obtayneth tyranny.

Joan. 8. Therfore the symbole admonesheth and teacheth vs / that the dominion or lordeshippe is translated frō this moste cruell tyraunte: vnto Jesus Christ farre most gentle and mercyfull lorde. And by this title the scriptures of the newe testamēt do oftentymes betoken and signifie the sonne of god: shewenge to whome they doo dedycate them selues hole / whiche do receyue baptisme / and to whose commaundementes they oughte afterwardes to obay all theyr lyfe tyme / without ony resistence or grudgynge / and vnder whose

whose defence and protection they may be sure & lyue quietly without ony feare ☞ For nomã is able to take from hym ony thynge: that he possesseth or hathe in his keppynge. DIS. The name of a lorde/how is it agreynge to Christe: as touchynge to his diuyne nature: or as touchynge to his humayne nature: or as touchynge to bothe natures: MA. Forsoth as touchynge to both naturcs but not after one maner. As touchynge to his diuine nature: he was lorde of all thynges / from the begynnynge of the world/but as touchynge to the humayne nature: whiche he toke vnto hym: he deserued by deathe/and rebuke or dyshonoure: to entre into glory. ☞ And a name was geuen to hym: whiche is aboue all names: that in the name of Jesu euery knee sholde bowe it selfe: bothe of heuenly thynges / of earthely thynges / & of thynges vnder earth. DIS. Is he than: as he is man: the lorde of Aungeles: MAG. ye verely: and of deuyls also. DIS. To whether substantiue is this nowne adiectiue vnicum (id est) onely: referred: to the worde filium sõne that goeth before: or els to the word dominum lorde that folowethe: MAG. This

Joan.x.

Philipen.ii.

This adiectiue is sete wutfully betwen bothe those substātiues: because it may agree with bothe. For as he is the only sonne by nature: so is he the only lorde of all thynges created. Howe be it yet/ it is better to referre thys adiectiue to the worde Filium/ id est sonne: because this distinction wthe euidently expresse his diuine nature/ wyche nature/ in that he is begotten of the father/ he hathe commune with the father. ¶ why is it nat than sayde. ✠ In vnico filio eius/id est in his only sonne: For so there sholde haue ben none ambiguite or doubte at all. ¶. It was moste conueniente/that the worde/whiche is added because of differences: sholde be put after. For if he sholde haue sayde. Unicum filium eius: it myghte haue ben so taken and vnder standed/that the name of the sonne of god/dyd agree or belong to none/saue only to that one man Jesus/but nowe/whan he addeth thys worde/Unicum afterwardes: he dothe nat diuide the name filium/but he sheweth a distincte and sondry maner of generacion/that we sholde vnderstande the seconde person/whiche of god his father is borne very god without tyme:

the

the selfe same in tyme conuenyente of god appoynted/ to haue ben borne of a virgine/very man of woman. Sayncte Augustine in hys lytle booke made of ye Crede/for one word putteth twayne/ sayinge. ☞ Et in Jesum Christum filium eius vnigenitum vnicum dominū nostrum/id est. And in Jesu Christe his only begotten sōne our only lorde. But for as muche as it is nat euidente by his declaration / whether hymselfe dyd so rede or nat: it is probable and lykely/ that the worde vnigenitum / id est only begotten was added by some man: whiche wente about to declare/ why he had sayde vnicum / id est only . For the sōne of god is other whyles in the scriptures called primogenitus .i. the fyrste begotten sōne/ as touchyng his nature humayne: and vnigenit^9^ / as touchyng to his diuine natiuite/ as for exaumple in the. viii. chapiter to the Romancs. ☞ Vt sit ipse primogenitus in multis fratribus/ id est . That he sholde be the fyrste begotten sonne among many brotherne . And in the fyrste chapiter of Johan. Vidimus gloriam eius gloriam quasi vnigeniti a patre id est. we haue seue the glory of it/as the glory of the

the onely begotten sonne of the father.
Also in the thyrde chapitoure. ☞ Sic
deus dilexit mundū: vt filium suum vni-
genitum daret(that is to saye) ✠ God
dyd so loue the worlde: that he wolde ge
ue his onelye begotten sonne. As tou-
chyng to his former generation: neither
is he our brother: neither is he ye heyre
of god: neither hath he brotherne / nor
coinheritoures. As touchynge his lat-
ter more generation: he hath bothe bre-
therne and coinheritoures. DIS. Is
there no differences betwen vnicum/ and
vnigenitum(id est) onely and onely be-
gotten: MAG. He may be called vni-
cus(id est)the onely sonne: which alone
is remaynynge and lefte alyue of many
chyldren/but a man sholde not call hym
aryght vnigenitum(id est)onely begot-
ten sonne/howe be it the interpretoures
of the holye scripture doo translate this
one greke worde monogenis: otherwhi-
les vnicum onely: otherwhiles vnigeni-
tum onely begotten. As in the. vii. cha-
pitoure of Luke: he is called ✠ vidue fili-
us vnicus(that is to say) the onely sone
of the widowe: whome the Euangeliste
called Monogeni. And ptotokos(that
is to say)primogenitus the fyrste begot
ten

ten son: is other whyles called vnigenitus id est ye only begotten son/ for thus speketh Mathewe of the mother of Jesu. ☞ Peperit filium suum primogenitum. i. She broughte forthe her fyrste begotten son. For other whyles that thyng is called fyrste/ nat that goeth afore other thynges: but whiche was neuer before/ as for exaumple when we do saye. This day is the fyrste tyme/ that euer I sawe the emperoure/ it is well sayde and aryghte: all though I neuer se hym agayne here after. So lykewise he maye be called primogenitus. i. the fyrste be gotten son: which is the fyrste/ that euer his mother broughte forthe: althoughe she neuer do bryng forth any mo agayne after hym. For els those thynges/ whiche the lawe dothe commaunde to be done/ in/ or aboute the fyrst be gotten/ sholde nat haue ben to be perfourmed & fulfylled/ excepte there had folowed two chylde beariges/ for he is nat called primus. i. fyrste: but which is the formoste at the leaste/ of thre. D. But if Christe/ euen as touchyng to his humane nature also/ is the lorde of all thynges: how is it thā/ that he is sayde to haue brotherne? M. Albeit that

Math. i.
Luce. ii.
How it is to be vnderstonden/ that Christe is the fyrste begottē son of Mary

Christ were nat the lord of al thynges/ as touchynge to hys humane nature/ yet that natwithstandynge he sholde be called aryghte the lorde of all thynges/ because of the vnite of hys hypostase or personage / contenynge or comprehendynge in it selfe thre substaunces: euen lykewise / as it is well sayde: that god hathe suffred and hath died for vs. But here this worde brother is nat a name betokenyng equalite: but betokenynge lykenes / kyndred / and charyte. After the same maner he voucheſaffed of his goodnes to call hys disciples / nat seruauntes: but frendes / nat that he dyd renounce or forsake his ryghte and auctorite / whiche in another place he acknowledgeth and taketh to hymselfe / whan he saythe. ☞ You do call me mayster and lorde / and you saye well / for in dede so am I: but for thentente to declare his excellente charite and loue/ which refuseth nothyng: so that it may do profyghte. And what nouelty or meruayle is it / if he dyd vouchesafe to call them brotherne: towardes whome he dyd nat disdayne to playe the minister: The Iewes dyd cal all those that were of theyr owne nation / brotherne: but specially theyr cosens or kynsmen/now

Johan.xv.

Johan.xiii.

Johan.xiii.

was oure lorde a Jewe borne of the Jewes/ whiche thyng the Euangelistes Mathue and Luke haue euidently expressed in the genealogie of hym. But in very dede/all men are brotherne eche one to other: by the reason/ that they al of one and the same nature/ whiche nature cam forthe of one and the same progenitoures: and in euery man is subdued and in daunger to lyke affections and miseries/ saue only in Christe I do excepte synne/and what so euer is inclynyng to synne. D. Originall synne is nat properly any synne. M. No but yet it letteth or hindreth the fulnes of grace: whiche was in Christ as sayncte Johan witnesseth / but it inclineth a man to synne: though it doth nat moue and driue a man perfightly to it. This thynge is repugnaunte to the dignite of Christe. For it was nat conuenyente/ that he/ whiche was com to purge and clense the worlde from al synnes: sholde be any maner waye agreyng or inclynyng to synne. D. But to be hũgrie/ to be thrusty/to be wery/to be ãguished/ to lothe / to dye / all these are buddes of originall synne: and yet they are geuen to Christe in the scriptures. M A.

Math.i. Luc.ii.

Johan.i.

There is greate difference betwē the nature of man as it was fyrst created: and the same nature as it is after the fall of Adam. Adam afore that he dyd synne / was a very mā/and yet for all that was he free from these incōmodities and miseries/wherwith we all are now oppressed: some of vs more/ & some of vs lesse/ peccatum(id est) synne / in the scripture is otherwhyles called the payne/that is due to synnes/and otherwhiles it is taken for the sacrifice/wherwith they doo clense theyr synne and offence. And therfore it was sayd to the prestes of the olde lawe. ☞ Peccata populi cōmedetis(id est) you shall eate the synnes of the people/ meanynge the sacrifices: which the people sholde offre for theyr synnes/and sayntе Paule in the seconde epistle & the v. chapitoure to the Corithians sayth ☞ Eum qui non nouerat peccatū : pro nobis peccatū fecit. ✻ Hym that knewe no synne at al: hath he made to be synne for vs. Our lorde receyued and tooke on hymselfe not onely the veryte of mānes nature: but also the incō modities & miseries whiche don accompanye the nature of man fallen/ those thynges onely excepted: whiche either are not cōuenēt

Peccatum is takē in diuerse significations/ in the scripture.

ii. Corr. v.

or agreynge to the dignite of that perso
ne/which was both god and man: orels
which do exclude(as I sayde before)the
fullnesse of grace. For neither dyd he re-
ceiue proclyuyte or redynes to do synne:
no neither yet so much as power to syn-
ne: neither dyd he receyue or take vnto
hym erroure or ignoraunce. And those
incõmodytes / whiche he dyd receyue &
take vpon hym: he toke them on hym/
not of the necessite of nature:but volun-
tarely for our sake/ to make satisfaction
for our offences/& to suffre for that whi-
che we hadde trespased. DIS. why
dyd he chaunge the preposition here say
enge & de spiritu sancto/ ex Maria virgi
ne? MAG. The Grekes haue but one
and the same preposition ex in both pla
ces: but the signification of this preposi
tion is diuerse. All thynges are & ex ipso
et per ipsum(id est)of hym/and by hym:
as of theyr authoure & begynner. A pece
or goblete is made ex auro(id est)of gol-
de: as of the matter or stuffe / ex arbore
nascitur arbor(id est)of one tree cometh
another tree: by propagation of kynde.
So ex homine gignitur homo(id est)of
a man is gendred a man. DIS. why
doth it here expresse the holy ghoste one

ly:seyng that the hole trinite dyd worke together/this wondrefull misterie: M. Because in the gospell of Luke/ the aungell sayde to the virgine. ☞ Spiritus sanctus supercuenict in the(id est) The holy ghoste shall come vpon the. For oftentymes the scripture dothe attribute and geue to eche one of the persones/certayne thynges as propre to it: which for all that are cõmune to all thre/ as for exaumple: whan it geuethe to the father: eternite and almightines/to the sonne: wisdome: to the holye ghoste: charite and goodnesse/ and whan the father is sayd to haue made the world by his son and to distribute and geue his giftes by the holy ghoste. The symbole therfore/ and Gabriel in this mistery/hath expressed the worhynge of the.iii.persones.

Luce.i. ☞ The holy ghost(sayth he)shal come vpon the/and the power of the hyghest shall ouershadowe the/ whan thou hearest speake of the highest:thou vndestondest and perceyuest the father to be presente/ as the fountayne & authoure/ as of whome the sone is sente with the holy ghost/whan thou hearst these wordes ✠virtus altissimi/ the vertue or power of yᶜ highest: thou vnderstõdest yᶜ sone/

The scripture doth attribut to echo one of the.iii.persõs in the godhed certayne thiges as peculiare or propre/ whiche for all that/ are cõmune all thre.

which

whiche onely toke vpon hym mãnes nã nature. For nether the father/ neither the holy ghoste dyd take our nature and become man. For the holy ghoste is cõue niently sayd to come vpon/ or as it is in the latyne supuenire / that all the worldly cogitation of man sholde be excluded: which whã it hereth the worde or name of cõception or birthe: doth imagine the sede of man receiued in the wombe of a woman/ or whã it is tolde and warned/ that a mã was borne of a virgine: doth dreame and imagyne also some fowler thynge than these/ consyderyng and reckenynge what thynges are spred abrode by mennes tales of certayne woman whiche are reported and sayde to haue conceyued chylde by sede of man that hath ben swymmynge in the bathe/ and of Mares conceyuynge by of the wynde and of fendes or wicked spretes that haue gotten women with chylde. I passe ouer here the fayned tales of poetes/ by whiche the gentiles or hethen peoples were pluaded & broughte in beleffe/ that of goddes & womẽ/ & of goddesses & men/ were gẽdred & broughtforth heroes The euãgelist therfore to exclud al these porrẽ tuose imaginatiõs/ doth ꝓtelle/ yᵗ there

was here in stede of a husbonde/ the heuenly father: which after a certayne maner dothe begette his sonne agayne/ he professeth that the begynnynge of this chylde was not of a deuylle or wicked spryte / that hadde medled or hadde to do with the mother: neither of ony illusion of wicked spryte: but of the holye ghoste. And that it is euen thus & none otherwise: the very tenoure and processe
Luce.i. of the Euangelystes wordes doth declare openly/ whā vnto the virgine beynge dismayd & indowt at the mention made of conceyuynge and bearynge chylde/ & demaundynge how and after what maner this thinge sholde be done: the aungell easynge her mynde of this scrupule or dowte/ made aunswere in this wise. ℟ The holy ghoste shall come vpon the. DIS. why doth the symbole or Crede expresse the virgines name? MAG. For the more fayth and credence of the history. So lykewise and for the same cōsideration dyd it expresse the name of Jesu Christe/ so dyd it expresse the name and synname of the deputy & ruler vnder thēperoure: ℘once ℘ilate. And for the same purpose dyd Luke here diligently expresse all the names/ of the moneth/ of

God

god/that sente the aũgell/of the aũgell: that was sente of embassage/of the regi on/of the cite/of the husbãde/of the tribe or kynd;red: and of the virgine: whan he sayde these wo;rdes. ☞ And in the sixte moneth/ the aungell Gabriell was sent from god/vnto a citie of Galile/whiche was named Nasareth/ to a virgine be=inge spoused to a mã/ whose name was Joseph/of the howse of Dauid. And the virgins name was Marie. Those men do not make narration after this fo;rme and maner: whiche do fayne lyes/ & are afrayed to be espied & percepued. Esaie inspired with the holy ghoste/ in olde ty me pro;phecied in this wise. ☞ Behold a virgine shal conceyue and b;ryng fo;rth a sonne/and his name shall be called E= manuel/ whiche by interpretation is as muche to saye / as god with vs. That virgine / the Euangeliste inspired with the same ghoste: doth here shew vnto vs as it were with a fynger. And the aũgel as it were expoundynge and declarynge the prophecie of Esaie: sayde. ☞ And that holy thynge whiche shall be bo;rne of the shal be called ye son of god. This is that Mary/at whose name/al ye soul les of good men are recreated/ cheredi & Luce.i. Esaie.vii. Math.i. Luce.i.

comforted/whā we do here Eue named: we do ware inwardly sorowfull/ and do mourne: whan we do here the name of Marie/we do plucke vp our hartes/and are lifte vp into good hope. By Eue/we are borne the chyldren of wrath and displeasure: by Marie we are borne agayn the chyldren of grace and fauoure. DI. Scholde he be accompted and taken for an heretike: whiche wolde beleue/ that Marie the virgine after the byrthe of Christe hadde brought forth other chyldren by her husbande? MAG. ye verily not onelye for an heretike: but for a blasphemouse person also. DIS. And yet they say/that this thynge is not expressed in the holy scripture. MAG. That is very trouth / but thoughe it be not expressed: yet is it euydently gathered and concluded of holy scripture/and that it scholde be otherwise: is manifestly repugnaunte to the dygnyte bothe of the sonne / and of the mother. Finally the catholyke church hath with so great consente beleued/taughte/& fastly affyrmed it/from the begynnynge of the gospell/ euen vntyll this day: that it ought no whitte lesse to be beleued / than yf it were expressed in yᵉ holy scriptures. D.

Of the perpetual virginite of our blessed lady.

I longe

I longe to here the scriptures. M. The prophete Ezechiel dyd signifie the perpetual integrite of the virgine by a darcke prophecie. ✗ ☞ wwhan he beynge tourned towardes the way of the gate of the vttermore sanctuary/ which gate loked towarde the Easte/ herde the same spirite/ which dyd consecrat the chastite of Mary/ sayeng these wordz vnto hym This gate shall be shitte / & shall not be opened/ and no man shal passe thrugh it for the lorde god of Israell hath entred in by it & it shall be shitte to the prince. Dyd not the prophet in these wordes very proprerly & aptely enough descrybe & painteforth the sacred wombe of the virgine: out of whiche wombe/ that sone of righ tuosnes hathe risen to vs ✗ whiche doth lightē euery man that cometh into this worde: of whiche son zacharie also sayth in the gospell of Luke/ ✗ he hathe visited vs/ spryngynge or risynge from an high to geue lyghte vnto them whiche sitte in darknes & in the shadowe of death. This gate was shitte afore the tyme of her deliuerañce of chyld/ it was shitte in the tyme of deliuerañce/ & it cōtynued also stille shitte after the tyme of her delyuerāce/ it was open onely to the prince Christe: whiche by his entrynge

Ezech. xliiii.

Johan. i.

Luce. i.

in/ dyd sanctifie it/ and by his goynge out dyd consecrate it/ for it dyd not loke but onely towardȝ the easte/ frō whence the moste pure sonne dothe vprise/ that sonne (I meane) which neuer setteth or goeth downe/ and which renewethe and chereth all thynges. ☙ It loked to the way of the outward sanctuare: for this natiuite was without the cōmune maner of natiuites of men: hauing no whit of humane concupiscence or luste mengled or ioyned vnto it. Finally whan she herselfe speketh thus to the aungell ☙ quia virū nō cognosco. i. for I know no man: she sheweth plainely her perpetual purpose of virginite. ❡ IS. But seyng that wedlocke is an honorable thynge of it selfe/ and that company of man and wyfe together is without blame or syn: what indignite or vnworthines sholde it haue ben/ yf the lorde hadde ben borne after suche maner/ as other prophetes were borne/ and as Johan Baptist was borne/ which was more excellēt than al prophetes? ❡ MAG. In dede wedlacke is an honourable thynge/ yf it be chaste ly kepte/ but ppetuall virginite is a fare more honourable thynge/ yf it be so/ that it be wylfully takē/ & for the loue of godly

Luce. i.

why Christ wolde not be begotten betwen man & woman/ as other holy pphetes were,

godlynes and vertue/through concupiscence without whiche man is not conceiued. The contagion & infection of originall synne goeth from one to another. But more than aũgelicall purite dyd beseme this heuenly chyldebyrthe. I pray the tell me now/ yf ony man dyd tourne a tẽple made of stone / after it hadde ben ones halowed and sacred to god by a mortal byshop/ito a shomemakers shope wolde not all men crye out/ that it were shamefully and vnaccordyngly don: DIS. yes verily/and they wolde also ouerwhelme hym with stones. MAG. And yet is not the shomemakers crafte ony filthy occupation. And yf ony man wolde put a vessell/ that hadde ben consecrated and dedycated to baptisme: or holy oyle/or to other holy vses/vnto prophane vses of the kechen: sholde it not seme an intolerable contumely and despite: DIS. yes dowtles. MA. And yet is there no faughte or synne in the cokes crafte. D. It is trouth. M. what is thã to be sayde of the most sacred & holy tẽple of ye blessed virgines body: whiche not euery maner bishop hath dedicated with bodily oyle: but the holy ghost hymselfe hath cõsecrated it wt heuenly

anoyn-

that diuine chylde rested so manye monethes/ as in a brydechaumbre: in whiche also / as in a workehowse / the hole trinite dyd worke and finishe that mistery/ whiche is to be honoured & worshipped euen of the aungelycall myndes: Sholde it not seme a verye vnmete and vnsemely thynge: yf it had ben open/ I wyll not say to man: but euen to an aungell: D. yes I perceyue it very playnly. M. Now reken & cōsidre this wt thy selfe/ whether we sholde rather geue credēce to the church/ so cōsentig & agreing to gether: orels to the Jewes beynge not onelye in this poynte madde / orels to vile and vnlerned Heluidius/ whose erroure taken of the scriptures mysunderstonded / is so manifeste: that scasely he hathe fownde ony disciples of his erroure / and also of the olde doctoures of the church hath ben scasely iudged worthy of confutation: DIS. I see and perceyue/ how greatly perpetuall virginite dyd beseme that byrthe. But why wolde the lord be borne of a maryed woman: MA. It was prouided by that meane / for the ionge virgine / that she sholde haue a keper/ an intēder/ a nourysher / and a minister: without ony sini-

Heluidius

why Christe wolde be borne of a virgine beynge maryed to an husbande.

ster

ster suspytion of the wycked and mysde-
mynge cõmun people / and also that she
sholde haue her spouse and husbande &
waighte and substancyall wytnesse of
her virginite/ it was semely and conue-
nient / that suche a virgine as she was:
sholde be in moste highe and perfyghte
tranquillyte and quyetnes / and it was
conuenient and mete / that the mother
of god shulde be not onely pure from all
synne: but it was also accordynge that
she shold be not so much as touched ony-
whitte with the false tales of men. For
she onely is excellently chaste: of whome
the fame is aschamed to speake cupyll.
And therfore this mystery was hydde &
kepte secrete a longe season. For it is ly-
kely/that Marie and Josephe dyd kepe
these misteries in theyr herte: vntyll su-
che tyme y^t after the sendyng of ye holy
ghost frõ heuen/ the gospell dyd spreade
abrode his lyghte thrugh out the hole
worlde. Considre therfore now how ma
ny thyngs we haue learned by this arti-
cle cõprehẽded in few wordes fyrste that
Jesus Christe is very god of god / & the
same to haue ben borne very mã of a wo
man a virgine/ without ye helpe or wor
kynge of man. But by the worke of the
diuine

The cause of Christes comyng into the worlde.

diuine spirite. And that he hathe come in to this worlde nat only to redeme the worlde: but also to teache and instructe vs with moste full auctorite/ & to kendle & enflame vs with diuerse argumētes / vnto the loue of the heuenly lyfe. Now consydre me / I praye the howe many horrible heresies & errours the lyghte of this verite hathe dryuen awaye/ yt is very sore agaynst my wyl to reherce the detestable and abominable blasphemes/ with the vnhappy names of the authours of them: but yet thys thynge shal profyghte and healpe wel hereunto that we may bothe more fastly hold and kepe our beleue: and also geue thankes the more abundantly to god / whiche hathe voucheſauced to open and shewe so greatte lyghte vnto vs. That many dyd erre and holde wronge opinions aboute his diuine natiuite of his father: it is lesse to be meruayled. But it is a poynte of more madnesse / that his humane natiuite whiche hathe ben proued and declared by so many and so euident argumentes/ hathe ben assailed with so many monstres of opinions/ Carpocrates/ Cerintpus/ Ebion/ Paulus Samosatensis / and Photine in name but

Carpocrates
Cerinthus
Ebion
Paulus Samosatensis
Photinus.

Scotine

Scotine in very dede/ do graunte / that Christ was a very man. But they saye/ that he was a pure & a mere man/ borne betwene man and woman / after the maner of other men, albeit he had the soule of a prophete. These men do mutilate and mayme the persone of Christ of more than the one halfe. The same men do saye that Christe is called the son of god / but by free adoption: lykewise as other good vertuose men are. And that he was nat at all: afore that he was borne of the virgine. These heretikes/ sayncte Johan euãgeliste doth openly refelle and cõfute/ pronouncyng plainly / * That the selfe same worde/ which in the begynnyng was with god and was god: to be made flesshe. And in the same euangeliste our lorde hymselfe speaketh openly in this wyse * Afore y^ Abraham was made: I am. Agayne Paule in the. ix. chapiter to the Romaynes sayth. ☞ Of whome Christe cam as touchyng his body: whiche is god ouer all thynges / blessed for euer more. Neither are the Manicheis any whitte lesse madde/ than these afore rehersed/ which do gyue vnto Christ som parte of the diuine nature: but they do

Johan. i.

Johan. viii.

Roma. ix.

Manicheis.

stykly affyrme / that he toke vpon hym mannes body / nat a very body in dede: but only a phantastycall body / lykewise as we do rede / that aungels and fendes haue otherwhiles apered i bodily shape and lykenesse vnto men. These persons do make Christe a iuglere or a trogeter and a wonderfull deceiuer of men. But a phantasme is nat borne of a woman. Neyther can a phantasme or spirite do those thynges: whiche our lorde dyd so many yeres space throughout all hys lyfetyme / eatyng / drynkyng / sleppynge / waryng wery / hungrieng / thurstynge / speakyng / beyng conuersaunte among men at none dayes / geuynge hymselfe to be touched and handled / to be crucified / & slayne. He hymselfe also sayde to his disciples in the laste chapiter of Luke whā they were astonied & abashed / because they thought that they had

Luc. xxiiii. sene a spirite or a ghoste. ☞ wherfore are you troubled (sayth he) and why do thoughtes and musynges ascende into your hertes? Beholde my handes and my fete: for it is euen myne owne selfe. Handle me / & se / for a spirite hathe neyther flesche / ne bones / so as you do se that

Valentine. I haue. Nexte after these cometh Valentine

lentine the framer & forger of worldes/ whiche imagined / Christe nat to haue ben gendred of the substaũce of the virgine: but to haue broughte with hym a celestiall body from heuen/ orels (which thyng madde Appelles dothe wene rather to be true) a body taken of the elementes/ in the ayre: and so to haue passed thrugh the body of the virgine/ lyke wyse as liquoure and lyghte passethe through a pype of lede / or throughe a cranel or hole. But this is nat proprely to be borne: but to passe throughe / for neyther dothe the cranel or hole gendre or brynge forthe the sonne bealme: but the sonne itselfe/ neyther dothe the pype gendre the liquoure: but the fountayne or sprynge dothe it. But whan Paule the apostle saythe vnto the Romaynes these wordes. ✠ Qui factus est ex semine Dauid secundum carnem. i. whiche as touchyng fleshe was made of the sede of Dauid/ and in the. iiii. chapiter to the Galatianes Misit deus filium suum factum ex muliere. i. God sente his son made or gendred of a woman. By these wordes he dothe openly professe / that Christe dyd take the substaunce of his body/ of ye substaũce of ye virgins body.

Appelles.

Ro. i.

Gala. iiii.

Neither euery thynge/ whiche ony maner way is bredde or gendred of man: is forthwith a man (for els lyke sholde be called men) But that thynge/ whiche is conceyued in the matrice or wombe of a woman/ of the very substaūce of man: and in due and lawfulle tyme is borne & broughte forth by naturall membres in all markes and tokens lyke a man/ and whiche is called a sonne / that thynge veryly is a man. Herte cometh Arrius
Arrius. by soo muche the more wretched and madde in oppynyon / by howe muche he dothe more subtely & craftily geue vnto Christ the body of a man/ & taketh from hym the sowle of man / saynge that the godhed was in stede of soule/ soo that in Christ after his opinion there were but two natures/ that is to witte the bodye of man/ and verbum (id est) the worde / whiche same worde for all that/ Arrius willeth to be a creature/ in dede more excellent than all other creatures: but yet a creature. But with what face do they confesse & graūt hym to be a man: from whome they doo take awaye the better parte of man: For who doth not know that man is made of .ii. separable substāces/ that is to witte of the body as of the mate-

materiall substaũce / and of the soule as of the fourme / wherfore yf ony spirite doth moue the body of a deade man: no man wyll calle it a man / that he seeth: but a wondre or monstre. But seynge yᵗ our lorde hymselfe in so many places of scripture doth make mẽtion of his soule and doth call hymselfe the sonne of man as whan he sayth. ☞ My soule is heuy Mat.xxvi.
euen vnto the death. And whã he sayth/
✠ Father into thy handes I do cõmen- Luce.xxiii.
de my soule. And/ ☞ Noman doth take Johan. x.
my soule or lyfe from me: but I do laye Johan.viii.
it frõ me/you do seche to slee me beynge a man whiche haue spoken the trouthe vnto you. And seynge that Paule wit- i. Timot.ii.
nesseth the same sayinge. ✠ The media- toure betwen god & men the man Chri- ste Jesus: yf they do geue credẽce to the scriptures: how or with what face dare they deny that thynge/whiche the scrip tures done so manyfestly expresse & pro- nunce: yf they do not beleue the scriptu res: howe may they for shame desyre to be accompted & taken for Christẽ men / yf they wolde seme to be philosophers: who euer ones dreamed that/yᵗ thynge myghte be called a man whiche lacketh the fourme of man whiche fourme (I

meane the soule) whā it is presente/ causeth one to be a mā/ & whā it goeth away causeth that thynge/ whiche was before a man/ than to lese the name of a man. Those men/ whiche haue so wonderfull madde opinions: they stonde in daunger them selues (and not vnworthyly) leste they may seme not to be men. Neither was the opinion / whiche Apollinarius deemed muche wiser than these aforere herced / whiche dothe suffre a soule to be geuen to Christe: but so / that he dothe take frō ye sayd soule/ the mynd or vnderstondynge / for in quicke plantes there is a certayne lyfe: for els they sholde not growe / neither sholde they els be sayde to dye: whan they do widder or drye vp. And in brute beastes also there is a lyfe and soule: for els they shold haue no fealynge or perceyuyng. But mynde or reason and vnderstondynge/ amonge al sensyble creaturcs / is onely to man. This mynde is the principall power of the soule / by whiche it dothe discerne and iudge euery thynge from other/ by whiche it dothe ioyne or knytte together/ or els diuide and departe thyngs in sondre: and by whiche it gathereth or concludeth one thynge of another/ by argumē

Apollinarius.

tation

tation and reasonynge. But howe may they for shame profesle Christe to be a man: whiche do take awaye from hym that thynge/by whiche man dothe chefly and principallye dyffre from other beastes? DIS. Dyd than the mynde of Christe/ by reasonynge / of thynges knowne gather and conclude / suche thynges/ as were vnknowne to hym? M A. There was nothynge vnknowne to Christe / and yet as concernynge the condition and state of nature: he had de a reasonable soule. For not aungelles neither/ do vnderstonde by reasonynge/ so as we do / nether shall we our selfes vnderstonde in the general resurrection so as we do nowe. But perfection added to nature/ doth not take awaye the be-ryte of nature(For els the bodyes glozyfyed sholde be no bodies) And yet is it none hereslye or errour to saye/that the soule of Christe beganne to knowe certayne thynges / whiche by the presence of the godhede it dyd afore perfyghtelye see and perceyue. I saye began to knowe the same thynges otherwise / after the maner of men/ not for that he knew them not before. But because the

maner of his knowynge now/was sondry and diuerse from the maner of his knowynge before. ✻ He had seen Nathanael/whan he was vnder the Figge tree/ because he dyd knowe it more certaynly/than we do those thynges/whiche we do see with our yes. But afterwardes whan he saw hym with his bodyly eyes/in dede he dyd not learne ony newe thyng/whiche he knew not before but he sawe otherwise/the same thynge that he hadde sene before. Apollinarius addeth another madde opynyon/ that the worde dyd not take vnto it flesche or body but that somewhat of the worde was tourned into flesche/ mysunderstondynge the wordes of sayncte Johan. ✻ ☞Et verbum caro factū est(id est)and the worde was made flesche/that is to say after hys false interpretation/the worde was chaunged into flesche: lykewyse as the ayer condensated and made thycke or grosse/ is tourned into water/and as the water raryfied / and made fyne and subtyle/is tourned into ayer. But a man is not made of a countrefayte worde tourned into an humayne bodye: but man is made of a reasonable soule and a mortall body. yf by the worde they do vnder

Johan.i.

Appollinarius.

Johan.i.

vnderstonde the sonne of god: god as he is made of nothynge: soo can he not be tourned into ony thynge/ nor ony thynge into it/ yf we wyll speke proprely. And yf philosophers do deny/ that fiere maye be tourned into water which are both creatures: how much more agaynste all reason is it/ a thynge increated to be tourned into a thynge created? But you wyll saye they make the worde a creature: but a more excellente creature than all aungelles. But yet euen betwē an aungell and the body of man there is more dyfference: than is betwen fyar and water. But this errour conceyued folysshely of the cuāgelystes wordes: the wordes immediately folowynge do refelle and confute. ☞ Et habitauit in nobis (that is to saye) and he hathe dwelled amonge vs. For that thynge is not sayde to be conuersaunte in body/ whiche is transformed into body. But the body is well & aryghte called the dwellynge place of the soule. And man is well and aryghte called the temple of god. And nowhitte wiser is the erroneouse opinion of falsenamed Eutyches/ whiche dyd putte in Christe to be but onely one nature/ compost and made of the

Johan. 1.

Eutyches in greke is as muche to saye as happie/

whiche is no righte name: for that vnhappy & wretched heretike

diuine and humane nature bothe to gether. yf he hadde sayde/ that one syngulare persone hadde ben vned of two natures/ and that euen one persone indiuiduale (as the terme of logicions is) some what he hadde ben to be herde and beleued/ for it is certayne and vndowted/ that there was in Christe/ two or also thre sondrye natures and distincte eche of them from other. Man is composte and made of a soule and a bodye. But the diuine nature/ because it is moste syngle: it refuseth all names or wordes of composition. It vned or dyd knytte it selfe into one hypostase or persone/ by the meanes of the soule/ beynge ioyned: and cleuynge to the bodye/ but it was not confused or mengled into the same nature. Nestorius whiles he dothe dyly gently eschewe & this lymekylle: he felle into the colekylne/ professynge in Christe to be two perfighte natures/ the nature of god/ and the nature of man: but he maketh than as manye persones/ denyenge the worde to haue ben vned and knytte to man into one persone: but onely to haue inhabited mā by grace/ wher

Nestorius.

Prouerbe.

fore

fore he gathereth and concludeth / that in one Christe there is one persone of man/and another person of god) and yt Marie is not well called the mother of god / but onely the mother of man: all be it that the anngell in Lukes Gospel dothe saye to the virgine. Luce.i.
☞ For that holye thynge/whiche shall be borne of the: shall be called the sonne of god. ✠ For the vnite of the personage/causeth/yt by a certayne idiomatū.i. communione of proprietes of speakynge / euen those thynges / whiche do not agree but onely vnto the humane nature: maye also be sayde aryghte of god: but onely in the voyces concrete.
God was borne of a virgine / but not the godhed. ☙ God suffred/ but not the godhede/ and Man is god/ but not the Nature of man is the godhed.
But because there is none ende of errouxes: I wyll make an ende of this rehersall / and I feare / leste I haue allredye made the werye with rehercynge soo manye erroures. DISCIPLE.
Verylye I haue pitie on these heritikes ✠ Howe be it yet there madnes hathe doone me good: by reason of whome
it is

it is caused/that bothe I do more clerely perceyue and see the trouthe/ and also do more fastly beleue it. MAG. The heretikes are worthy no thāke herefore but god is very greatlye to be thanked/ whose goodnes hath tourned the malyce and wickednes of other men/ vnto his seruauntes/ in to the lucre and encreace of godlynesse. DIS. why is not than the symbole or Crede made in the synode holden at Constantinople/ contented to saye ⁊ natus ex Maria virgine (id est) borne of the virgine Marie/ but addeth ⁊ et homo factus est (that is to say) and was made man? MAGI. For they which wold dispute ony thynge subtyly of Christe/ allthough they be holden with diuerse ⁊ sondry errours: yet in this one thynge they do al agree/ that they do deny hym to be man/ in as muche as they do take from hym some thynge/ whiche yf we haue not: none of vs sholde be called truely a very man. Therefore is this expressed. ⁊ Et homo factus est (that is to saye) And he was made man: that no man sholde come to baptisme beynge infected with the poyson of them. Forels what man is so farre without cōmune iudgemēte and reason/

son/ that whan he hereth saye/ that the two Gracches were borne of Cornelia: wyll aske the question/ whether the two Gracches were men? DIS. whereof come it than/ that these men were soo meruaylously blynde? MAG. Veryly because they had leuer make serche and dispute of the diuine matters/ than symplely to beleue thē. The scripture sayth: that we shal & haue none vnderstondynge or perceyuynge/ excepte we wyll beleue. But they wold perceyue and vnderstonde by the prowde philosophie of the worlde/ afore that they wolde beleue.

Lette here therfore be the ende of this cõmunication/ that after thou haste recorded these thynges with thy selfe in thy mynde and haste geuen thankes to the diuine spirit: thou mayste retourne the more cherefull and lusty/ to learne the residue that is behynde.

¶ The

The fourth instruction.

DISCIPLE.

IT foloweth. & He suffred vnder Ponce pilate: was crucified deade & buried. M. Those men/that geue vnto Christe an imaginarye and phantasticall body: the same men do saye/that all suche thynges as it is red that Christe dyd suffre in hys humane nature/ he dyd nat suffre them in very dede: but only phantastically and apparently. But we/whiche taughte by god do beleue/ that he was a very man: do also beleue/that he did suffre verily and mater in dede/ both in mynd & in body/ and that he was verily crucified/deade/ and buried. The deathe of a naturall man is the separation of the soule from the body/whiche separation whan it is ones made: all we do knowe/ what maner a thyng the deade body is than: but the soule/be cause it is imortal/though the body be decayed and fallen awaye: yet hathe it styll beynge/ lyuynge with Christe (if it departed frō the body with faythe) and lokynge after the resurrection and rysynge agayne of her owne body. D. what difference is there betwene

kewne an aungell / and a soule that is separated from the body? W. Verily this / that a soule is in dede a mynde: lykewise as aungels are / but so created of nought / whan it is putte into the body: that it is naturally apte to geue life / to gouerne / and to moue nat euery manner body: but that body only / to whiche it is spicially appoynted and ordayned by god. This differēce is there betwene the deathe of Christe / and the deathe of one of vs: that our soule by the violence of sickenesse and disease / or els thorowe defaulte and wante of humours / is driuen out from our body. But our lorde willyngly layde from hym his soule and lyfe / euen lykewise as he dyd wylfully com to the crosse and passion. A token herof and an euidente argumente is / that he gaue vp the ghoste vpon the crosse immediately after a greate and a strong crye. Ye morcouer his owne selfe also sayth in the gospell of Johan. Noman taketh away my lyfe from me: but I do laye it frō mine owne selfe. W. But where was in the meane season the word or the seconde ylone of the godhed: whiche thou saydest to be so vnyed & knytte to man: that both together made

The differēces betwene an aungell, and a soule separated frome the body.

The differēce betwene Christes deathe and oures.

Math. xxvii.

Johan. x.

ous

one persone: was it in the soule depar-
ted from the body: or els was it in the
dead body: M. Saint Augustine deuote-
ly dyd beleue & suppose/that the godhed
was neither separat frō ye body neither
frō ye soule/ but was plente wt thē both
But it is best not to entre into the cōbre
some mase of such maner questions: out
of whiche it is harde to fynde ony waye
to gete out. Now we do teache onely ru
dimentes and pryncyples: and not the
moste hyghe poyntes: we do caste a fun-
dation or grounde of our warke: we doo
not finisshe and make it full perfyghte/
for we do instructe a nouyce newely con
uerted/and not a diuine: and to make an
ende / we doo informe a ionge soldier to
faythe & beleffe: not an olde worne chaū
pion to battayle and fyghte. DISC.
why do we adde these wordes ✠ passus
est(that is to say) He suffred: seyng that
the sayde wordes are not vsed of them
in the olde tyme: Dothe he not suffre
who so euer is crucified: MAG. It
appereth / that this particle also was
added agaynste certayne men / whiche
dyd imagine / that the worde dyd as it
were swalowe vp the body / that it toke
vnto it selfe: and transtourming it after

a cer-

a certayne maner into it selfe: dyd make it suche a maner body, that it could nat feele any payne or greffe. They say/ that Galanus was the authoure of this opinion. But the scripture on euery syde speaketh openly agaynste this: Fyrste Esaie the prophete saythe. ☞ He hath verily taken vpon hym our sycknesses/ and our sorowes and greffes he hathe borne. And leste any man myghte fynde a cauillation and say/ that the prophecy is darke/ and that it myghte be/ that som other plone is meante in the sayde prophecie than Christe: Sayncte Luke in the. viii. chapiter of the actes telleth/ how Philippe/ which beyng warned of the holy ghoste had ioyned hymselfe to the chariote of the gelded man: dyd by the informacion of the same spirite/ expounde and declare this whole place/ to him/ of the passion of Christe. And holy and godly men do apply that vnto the passion of Christe: whiche is red in the lamentacions of Jheremie. ☞ O all you that do passe by/ in the waye: take hede and se whether there be sorowe or payne/ lyke vnto my sorowe and payne. And in the gospell of Luke/ our lorde saythe/ Oughte nat Christe to haue

Galanus.

Esaie. liii.

Actu. viii.

Thren. i.

Luc. xxiiii.

suffered these thynges: and so to entre into his glory. Also in the fyrste epistle of Peter/and the seconde chapiter: it is writen thus. whiche whan he suffred: dyd nat manace or threetten. Agayne in the same place. Christ hathe suffred for vs: leauyng you an ensample / that you shold folowe his steppes. But how shall we folowe hym in suffrynge paynes and greffes: if he hymselfe suffred or felte no payne or greefe at all? And saicte Paule in the. viii. chapiter to the Romanes sayethe. ✠ Yf it so be that we do suffre together with hym: that we maye be glorified also with hym. Saynete Paule calleth here suffrynge together with hym/nat to haue compassion and to be sory for another mannes euilles / or hurtes / and greffes: but accordynge to the exsmple of hym /to suffre and abyde patiently the persecucion of cuyll and wicked men. And that Christ suffred in soule also: euen his owne selfe doth witnesse sayeng. ✠ My soule is heuy euen vnto the deathe. Adde hereunto / that our lorde euen al his lyfe long dyd suffre many thynges for our sakes: beynge hungry/beynge thursty / waryng wery and faynte/beyng reuiled/and despigh-

Math. xxvi.

tuosly

tuosly handled/driuēout/taken/boūdē/ bespetted/and buffeted. To these thigs/ and to other lyke: may this worde passus est(id est)he suffred / belonge and be referred. D. why dothe the symbole or Crede so diligently expresse the kynde and maner of his deathe? M. For the same consideration & skyl/for which it dyd expresse the name & the forename of Pylate/that is to witte for the more euidence of the history. D. why wold god redeme the worlde with the deathe of his owne sonne: and that with suche maner deathe? M. But do thou fyrst make me aunswere to one thynge. If any phisicion beyng excellently skylled in his faculty / dyd take vnto his cure a man/that were sicke of a perilouse and deadly disease: & one/that were nothing skylled in the crafte at all / wolde aske hym the question why doest thou cure this man after this maner? Sholde he nat seme lewde / and very worthily? Howe moche more lewde thynge is it than to requyre an accompte or a cause of god: wherefore he wolde redeme the worlde after thys manner?

This thynge thou must surely and stedfastly beleue/that nothyng pleaseth god but that / that is beste/ whether it seme so to vs/or not seme so. DI. The fundation and groundewarke of my faythe standethe faste and vnshaken: but yet I suppose it is lawfull / religiously & with reuerence to enquiere of these thynges. MAG. ye verely / and lawfull for vs also to make answere/but with ye same religion and reuerence. But these thynges doo require a peculyare and proper treatise: howbe it yet I wyll touche a fewe thynges/as it were by the waye. Deathe came into the worlde by an earthely man: it was conuenyente/that the same sholde be take awaye by an heuenly man. By vnlawfull pleasure/ crepe in the deathe and destruction of mankynde: by paynes and dolours/healthe and saluation was repayred. By a virgine disceyued with the inspyration of the serpēte/ came calamite and miserie: by a virgine made greate with chylde by the inspiration of the holy ghoste/ came agayne welth and felicite. And that god beynge offended and displeased / is reconciled and pacified by the bloud & slaughter of brute beastes/not onely the lawe of Mo

ses

ses dyd pſuad it / but alſo Abel euẽ forth with in the very beginyng of the worlde dyd offre of the fyrſt begottẽ of his shepe In ſo much that the very paynymes alſo/which neuer had knowledg of the very lyuyng god/yet were perſuaded & dyd beleue ſurely/ that mẽnes offences were cleanſed and waſhed awaye with deathe and bloude. In certayne coũtryes/ and amonge certayne people it was a cõmune maner and cuſtome/al the yere longe dylygently to kepe and nouryſhe a man whiche had wyllyngly and of his owne accorde offred hymſelfe to death/ & hym in the meane ſeaſon they dyd haue in reuerence and wourſhyppe/ as an holy oblation and ſacrifice dedicated to god.

The maner of certayn paynymes.

And at the yeres ende they dyd caſte hym into the ſee/ thynkynge & iudgyng that by the death of that one man/what ſo euer euylles and miſfortunes were towardes the cyte: myghte be tourned awaye and kepte from it. And Lodrus and Curtius/ & the two Decii are hyghly and ſtudiouſly prayſed of authoures: whiche wyllynglye gaue themſelues to death for the helthe and ſaluation of the cõmune weale. yt was cõueniente there

Mal.max.lib. v. titulo. vi. de pietate erga patriam.

fore and accordynge/that a true and an effectuall hoste and sacrifice sholde be offred vp / not for the incolumite and preseruation of one cyte / or of one nation: but for the helthe and saluation of the hole worlde/ whiche mighte take away the other hostes and sacrifices of all mē beynge eyther superstytyouse or els of smalle efficacie and strengthe. For soo greate was the charite of Christe / soo greate was his purite: that he beynge ones offred vp in sacrifice / mighte and shulde suffice to abolisshe and take away all the synnes of mankynde: although there hadde ben moo worldes than one. For this dowtlesse was that very whole brēte sacrifice/ which whole dyd brenne and was on fiere with the loue of mankynde. This was that moste pure bloude of the vnspotted lambe / whiche sprynckled on the postes/ putte by the destroynge aungell. Nowe the kynde and maner of deathe / beside that it was moste paynfull: it was also moste vyle & shamefull maner of death that coulde be namely among the Jewes. & to whome he was execrable and hadde in abomination: who so euer dyd hange on a tree

Leuitici. vi.

Exodi. xii.

whi Christe wolde dye on a crosse.

It muste nedes be an exceadynge greate payne: whiche sholde for all men paye & bye out the euerlastynge paynes: and that was an happye and blessed shame and dishonoure: whiche had to all men opened the waye to euerlastynge glory. Now is there nothynge more execrable and odible to god: than is synne. This ignomyny & curse he dyd translate vnto hymselfe for a season: that he myghte purchace and obtayne the blessynge of god for vs. It dyd also pertayne and belonge to the faythe and credence of the history: that he sholde dye condemned by open iudgemente / and that he sholde geue vp the ghoste a hyghe vpon the crosse: leste ony man myghte els suspecte and mysdeme / either that it was no very deathe: or els that another man hade ben putte in Christes stede. Laste of all / it was conuenyente / that he sholde dye on hyghe with his armes stretched out abrode whiche for his vnspeakable charite dyd coueite to embrace all men and wylled all men to be saued / lykewyse as he sygnyfienge the kynde & maner of his death to his disciples / sayde. whã I shal be lyfted vp frõ earth: I wyl draw Joan. xii.

all thyng; vnto myne owneselfe. And I tolde the & gaue the knowledg also here to fore/ yt the lorde came into the worlde not onely to clense vs/ from our synnes: but also bothe to shewe vs the waye by which we must come to eternall glorye/ and also to geue strēgth to our weaknes by reason of which we are prone & redy to fall agayne into synnes / & also are to eble to beare either ꝓsperite or aduersite but with the one / that is to witte with prosperite we are corrupted/ made wanton/ and proude/ and with the other we are dismaide / mated / and stricken into heuinesse and despayre. For who so euer with ful fayth and trust setteth his iyes stedfastlye vpon Christe fastened on the crosse: that persone as he is afrayde soo ofte in a certayne maner to crucify Christe agayn/ as he doth cōmitte those thynges/ for the washynge awaye of whiche he suffred death: euen so scasely is there ony man so feble & weake mynded / but that he doth more paciētly & with more quiete mynde suffre the afflictiōs of this worlde/ whan he doth considre & recken in his mynde / howe many thynges he hathe suffred for vs: which was free frō all inflection of synne. And who can de

For what causes our lorde came into the worlde

who soo euer doth cōmitte those synnes/ from whiche Chryste dyed to make vs free: doth after a certayne maner crucifie Christe agayne.

founde so vngentle & vnkynde / that he wyl not loue hym agayn: whiche dyd so fyrste loue hym/and with so great benefyghtes prouoke hym to loue agayn: Briefflye all the philosophie & wisdome: all the solace & cõforth/ & al the strength of a christē mynd is i the crosse of Christ. But the consyderation of these matters belongeth not to this businesse: whiche we nowe purpose and haue in hande.
D I. why wold he hange in the middes betwen two theues? MAG. To shewe / that euen to malefactours and synnefull persones / there is hope of saluation/ in the myddes of theyr vere punishementes: yf they wyll beseche & desire forowfully the mercy of Christ. D I. why wolde he not/that his legges shold be brokend? MAG. Because it was so darkely prophecied before/ *you shall breake no bone of it. D I. ye but these thynges were not so don/because it was prophecied and sayde before / that they shold be don after such maner: but therefore were they sayde before:because god had so eternally ordayned and perfixed: that they sholde be don in suche wyse. *Num.ix.
MA. Thou doest very well & a right/ to thynke that there was nothynge don

in Christe without skylle/or by fortune and chaunce: but that all thynges were done by the decree & ordinaunce of eternall god. But yet the scripture dothe otherwhiles speake after this maner. Ut implerentur scripture (id est) that the scriptures sholde be fulfylled. But in this maner of speakyng/the coniunction ut id est that dothe nat betoken the ende and finall cause: but that / that followeth & cometh to passe/and the proffe of the thyng. The scripture wente before: the proffe or performaunce dyd folowe and cam after. And it was very semely and conuenient / that/that moste sacred and blessed body of Christe shold haue no maner faughte or deformite/ that is to witte none vnperfighte membre/lame/ or croked/lykewise as it is beleued/ that our bodies shall nat haue in the generall resurrection. To cause beleffe of his resurrection: the printes and tokens of the fyue woundes were sufficiente/whiche/ as it were certayne precious stones/do nat disfigure that blessed body: but do beautify and anorne it. And for the same purpose he wolde nat that his body sholde corrupte & putrify in the graue. He dyed and gaue vp the ghoste / afore it cam to the breakyng of

How this cõiunctiõ vt is taken other whiles in the scripture.

Joannis.xix.

the legges / and he rose agayne: afore that the deade body was corrupted. These thynges so cõmende the dignite of hym: that they do not let or hynder the verite of his nature. ❧ Why wold he be layde vp into a newe graue / in which neuer ony man had ben layde as yet: and besydes that cutte or hewde out of the naturall & stronge roche of stone? ❧ A. This thynge dyd make partely for the dignite of Christe: and partelye for the fayth and credence of the hystory But in euery one of these thynges are hydde greate mysteryes / whiche thou shalte than here: whan thou hast layde awaye thyne infauncie. ❧ Nowe we do offre mylke vnto the as to an infãte or yonge babe. ❧. Seynge that this hystory is cõfirmed & established by so many argumẽtes: hauc there ben ony mẽ whiche dyd dowte of the trouth? ❧ A. The Jewes do graunte & cõfesse/that Jesus was crucified verye matter in dede: but they do denye/that he was crucified for the saluatiõ of the worlde. There haue ben also certayne christẽ men / which do pfesse/ y^t Christe dyd verily suffre in his humanite/ & y^t for the helth of ye worlde but ye same did supose raither thã fastly affirme/ y^t lykewise as he suffred in his

Joannis. xix.

why Christe wolde be buried in a newe sepulchre.

i. Cor. iii.

The Jewes.

body here vpon earth for lyue mē: euen so his soule dyd suffre i helle for the soulꝫ that were kepte & holdē there/ & agayne that after his resurrection he was crucified or shal be crucified in yᵉ ayer for the spyretes of the ayer. Basilides a mā full of pytye(god knoweth)doth deny/ that Christe hymselfe was fastened on the crosse: but he sayth that one Simon of Cyrene was hanged vp in his stede/whiche was compelled to be Christes vicare in bearyng of his crosse. But yf it were soo/ that an other man was crucified in his stede: than dyd he hymselfe neither dye/neither ryse agayne/ neither dyd he redeme vs with his owne deathe. But these are but the dreames and fonde fantasies of mānes mynde. The scripture dothe moste manifestlye teache vs/ that Christe hath not suffred but ones for all & that he died vpō yᵉ crosse vnder Pōce Pilate / & that he died not for ony other creatures/sauc onely for the redēptiō of mankynde. Saynte Paule sayth playnly & Christe risynge ones from deathe: diethe no more deathe hathe power no longer ouer hym. And that he diede as touchynge to synne:he died but ones for euer/but as touchyng to that he lyueth

Basilides.

Luce.xxiii.

Rom.vi.

he lyc-

he lyueth to god. Peter cryeth ⁊ Christe i. Petri. iii.
dyed ones for our synnes. Thou hereste
here expresselye / that he died ones. ⁊
Thou hereste / that he rose agayne / and
that he shal dye no more / and doest thou
say that he died not hymselfe: but that
another mā was brought in / in his stede
and was his vicare in suffrynge deathe:
lykewise as it is redde in poetes fables /
that in the ilonde called Aulis a whight
hynde was conuayde in / in the stede of
Iphigenia which sholde haue ben slayn
in sacryfyce? And dothe another of you
crucifie his soule agayne in helle? And
another agayne of you crucyfye whole
Christe agayn / in the ayer? Thou hea;
rest the prince of Apostles cryenge open i. Petri. ii.
ly ⁊ Christ suffred for vs: and wylt thou
o Iewe / that his death dothe / not prou-
fighte or auayle onye man? Lette vs
nowe procede to other thynges. DIS.
It foloweth / he wente downe to helle.
MAG. This is the article / which (as
I sayde before) Cipriane sayth not to be
hade in ye Romane symbole / no neither
yet to be added in the churches of the
Easte / ye and moreouer / although the
symbole of the synode holden at Nice /
or of the Synode holden at Constanti-
nople

nople/is none other thyng than a declaration of this symbole / yet is there not there neither/so much as ony thige that is correspondēt to this particle. Finally ye very incōcinnite & vnhādsome ioynige or hangynge togeder of the speche & oration/is an euidente argument/ that it is a percell thrust in amōge the other articles/by some other man. These wordes ✠ sepultus est(id est)was buried/ do belonge to the body/ which layde aslepe by death/doth ryse agayn/ that is/doth as it were waken from slepe. But these wordes ✠ descēdit ad inferos.i. he went downe to helle/ they do referre vnto the soule/which neither was buried/neither dyd rise agayn but beyng departed & sōdried for a tyme/ shortly after retourned agayn into the deade body. whether sait Thomas of Aquine dyd adde this particle I am somewhat in doute. There is a certayne suspitiō / that it shold be added of some othere man: at the leaste by this argument/ for that it is not in the mete place. For whā he doth make the thyrde article of ye resurrectiō: he maketh the 4. article of the goynge downe to helle: excepte peraduēture he meante this/ that

The article descendit ad inferna was no percelle of the Crede/ at the fyrste makynge of it.

Thryste

Chriſte after that he was ryſen agayne from death to lyfe/ went downe in body and ſoule to hell. Another litle worke/ whiche goeth abrode bearynge the title of ſaynt Thomas vpõ the ſymbole doth interprete and declare the contrary here of/and doth vſe alſo a cõtrary order/ for there the goynge down to hell goeth before the reſurrectiõ/how be it this ſayde opuſcle/although it be a clarkely and an holy worke: yet it ſemeth not to be the worke of Thomas of Aquine. DI. why was not this particle added or put to? MA. Because the fathers of olde tyme dyd with great relygyon and feare take hede and beware/ that they wold not affirme ony thynge/ namely in the crede/ whiche were not expreſſed in the holye ſcriptures of both teſtamentes. Nowe ſuche maner articles are all the other: onely this one excepted. DI. Howe thã durſte they/ that came after/be ſo bolde to adde it? MA. Because they ſemed to themſelfes/ that they hadde gathered this euidently enough of the holy ſcriptures diligently boulted and examined/ to the which they wolde adde ſome reaſones alſo/ not thoſe verily moſte ſtronge and inuincible: but yet not vtterly vnprobable

why this article was left out.

They

Psal.xxi. They do aledge and brynge forth these authorites of the psalmes. ✗ Et in pulverem mortis deduxisti me. i. And thou hast brought me into the duste of deaths

Psal.xxix. And ✗ Que vtilitas in sanguine meo dñ descendo in corruptionem. i. what prouffighte is there in my bloude: whils I w go downe into corruption ✗ And agayn

Psal.lxviii. Descendi in limũ profundi et non est substantia. And that also. Domine eduxisti ab inferno animam meam saluasti me a descendentibus in lacum (that is to say) Lorde thou haste broughte forthe my soule frõ hell thou hast saued me frõ the

Psal.xv. noumbre of them that go downe into the pitte. And that also Non derelinques animã meam in inferno. i. Thou shalte nat leue my soule in hell. whiche

Actes.ii, testimony / Peter / in the Actes / dothe teache to haue ben prophecied afore of

Psal.lxxxvii. Christ & nat of Dauid: so as the Jewes dyd interprete it. The alledge also this texte ✗ Eruiste animam meam ex inferno inferiori. i. Thou haste delyuered my soule from the nether more hell. Agayn this texte / ✗ estimatus sum cum descendentibus in lacum / factus sum sicut homo sine adiutorio / inter mortos liber (id est) I was reputed amonge men goynge dow-

ge downe into a pytte. I was made as a man without helpe/ amõng deade mẽ free and at lybertie. Also that texte of Ose the prophet ☞ O mors ero mors tua et morsus tuus inferne (that is to say) O death I wyll be thy deathe/ and I shall be thy bytte: o helle. Ose.xiii.
They bryng forth also of the gospell of Mathue the wordes of sayncte Johan Baptist/ ☞ Arte thou he/ which shalte come: or shall we wayte after another: for this speche some mẽ wo interprete of Christes goyng downe to hell. Mat.xi.
They aledge also that texte of the Epistle of Peter.
Christ was mortified and killed in dede as touchynge to his flesche: but was quickened in spirite/ in which spirite he went also & preached to the spirites that were in prisõ. i.Pet.iii.
They alledge also of the.xxiiii. chapitoure of Ecclesiastici/ that whiche was spoke and sayde vnder the persone of wisdome. ☞ Pertetrabo inferiores partes terre/ et inspiciam omnes dormientes/ et illuminabo omnes sperantes in domino (id est) I shall entre into the lower partes of the earth: & I wyll loke vpon all them that slepe/ & I wyl lyghten all them that hope and truste in the lorde. And many other lyke places of

scripture. But there is none of all these authorites / that may constrayne hym / that lyste to thwarte and fynde cauyllations: to beleue / that the soule of Christe wente downe by it selfe personallye to helle / or (as they call it) to lymbum. For the scripture dothe oftentymes call deathe / and the graue / by this name ✗ inferos whiche same worde is englysshed otherwhiles helle / as for exaumple in the .xliiii. chapitoure of Genesis.

¶ what this worde infery doth signifie otherwhiles in the scripture.

☞ Morietur et deducent famuli tui canos eius cum dolore ad inferos (that is to saye) He shall dye and thy seruaũtes shall brynge his hore heares with sorowe to his graue. He called here the aged bodye of Jacob: ✗ horeheares: and by this worde ✗ inferos / he meante the sepulture or graue. And this thynge dothe saynte Cipriane in fewe wordes in a maner shewe / whan after that he hadde sayde before that this partycle is not hadde neyther in the churches of the west / nor in the churches of the east / he addeth afterwardes these wordes.

☞ Uis tamẽ verbi videtur eadem esse in eo quod sepultus dicitur (that is too saye) Howe be it there semeth to be the same strengthe of the worde: in that / that

that he is sayde to haue ben buried. As who sholde saye/that ⁊ descendere ad inferna/were noughte els: ⁊ but to be buryed in the graue/which our lorde speakynge of his owne buryall called to be in the hert of the earth. In these testimonies which they alledge of the scripture there are certayne/whiche are well nere of no wayghte/but there is none of thē/ but eyther it is darke with the myste of allegorie: orels it dothe receyue dyuerse and manifolde interpretations.
Neither are the reasons / whiche they do brynge: of muche more wayghte. Amonge whiche one is playnly and vtterlye reiected and refused. DISC. whiche is that? MAG. Because orygynall synne dyd not onely brynge the deathe of body / but also the tourmente and payne of soules / that by the reasone of it they sholde wante the vysyon and syghte of godes face: therefore they do suppose it to be conuenyente and accordynge / that lykewyse as Christe by the deathe of his bodye / dyd abolyshe and take awaye bodyly payne: euen soo by suffrynge in his soule/ he sholde take awaye the payne of the soules. DIS.

Are we than at lybertie / whether we lyste/to beleue or not to beleue this particle: MAG. yf the vniuersall churche hath now receiued it: it is not lawful for the not to beleue it. It is sufficiente for the/ to professe that Christe dyd so descẽde ad inferos: as the scripture and the churche dothe thynke and meane. But yet as it is a poynte of Christiane wysdome not to beleue verye lyghtlye that thynge for certayne and vndowted/ whiche is not expressed in the holy scriptures: euen soo is it a poynte of Christian mekenes not to refuse prowdly and frowardly that thynge/ whiche the relygyouse contemplacyon of good and godly men hathe taughte / either to the solace and comforthe / or els to the erudition of them that do beleue / of whiche sorte are these thynges also. That the holye ghoste toke one of the moste purest droppes of bloude out of the virgine Maries herte / and layde it downe into her matrice: and that hereof sodeynly was made the perfighte body of a man / soo smalle as is a lytle spyder whiche is but euen nowe cropen forthe from the egge: But yet with all the membres fulle fynyshed and perfyghte: and that in the same

Nota.

same momente a soule was infused and putte into it / beynge euen verye than forthewith as perfyghte in all powers and qualytyes / as it is nowe in heuen / lykewyse / that they doo teache / that Christ by the reason of the complexion of his humane body (whiche they wyll to haue ben in hym farre moste subtyle / and so therfore of moste quicke and sharpe felynge) dyd suffre more greuouse and bytter paynes than ony man may possibly suffre / the payne of them onely excepted / whiche are perpetuallye damned in helle. These thynges and suche other lyke vnto these / lette them be soo herde as deuoute and holy contemplations of men concernynge Christe: but not as articles of the faythe. Many suche maner thynges haue certaine men ymagyned also about this particle / whiche we haue shewed to be an addytyon to the Crede / tellynge what persones Christe dyd bryng out from helle / and whome he dyd leue there stylle / and what thynges with what wordes he dyd speake to euery one of the cyrcles. But this is sufficiente for vs / that he was ones in flesshe borne a very man / that he dyd verily suffre passyon / that he hathe verily

died/and ben buryed. And that he hath verylye reuyued agayne / the very same soule returned agayne into the owne naturall body. It folowethe/ ☞ He rose agayne the thyrde daye/vnlesse Christe had rysen agayne: all hope of immortalyte had ben quite and clene taken from vs. But he rose agayne accordynge to the scriptures/for this hathe the symble redde in the masse / added: lykewyse as the blessed Apostle Paule sayde.

i.Cor.xv. ☞ I haue taughte to you principallye that whiche I receiued and learned of the lorde that Christe hathe died ones for our synnes accordynge to the scriptures/and that be hath ben buried/ and that he hathe rysen agayne the thyrde daye accordynge to the scriptures. But though the resurrectiō of our lorde hath ben shadowed before by so many figures of whiche our lorde hymselfe dyd expoūde and declare one/ that is to witte ✗ of Jonas/whiche was ī the bely of a whal iii.dayes and.iii. nyghtes/ and though it haue ben promised by soo many oracles and prophesies of so many Prophetes/and also so oftētymes shewed before of Christe hymselfe with euidente wordes nothynge darkened with ony myste

Math.xii. Jone. v.

Luce.xviii.

of

of Trope or Allegory. And finally hath ben confyrmed with so many euydente testimonies of the Apostles: yet all this not withstandynge/ there haue not lacked some men whiche in very dede (as it is wonte to be sayde in the prouerbe) in the very bryght lyght of the sonne were blynde and could not see. For Cerinthus sayde/ that Christ is not yet risen agayn but that he shall in tyme to come longe herafter/ rise agayn. Other some agayn dyd fayne/ that Christe hymselfe is in dede risen agayne/ but yet that our bodyes shall neuer reuyue nor rise agayne whome saynte Paule dothe openly confute/ gatherynge/ that it dothe necessaryly folowe/ ☞ Yf Christe dyd not ryse agayne: that neither shal we rise agayn and yf we shall rise agayne: that Christe muste nedes than haue risen agayne.

Math.xx. Mar.x. Cerinthus. i.Cor.xv.

For lykewyse as he dyd suffre for our sakes/ that we sholde be delyuered by hym from eternall deathe/ euen so hathe he also rysen agayne for our sakes/ that by hym we sholde gete and obtayne eternal lyfe. ✗ He rose beynge the fyrste frute of them that slepe. But he that is the fyrst can not be alone/ neither wyll the hede leue or forsake his membres.

i.Cor.xv.

Valentine. Certayne men folowyng Valentine for
theyr authoure/do graunte and confesse
the resurrection of the spirite and of the
soule:but the resurrection of the bodyes
they do denye/nat withstondynge/ that
in Christe was shewed the example and
paterne of our resurrection. Nowe he
rose agayne whole/ that is to saye both
in body and soule. But what sholde a
man stryue agaynste them / that doo
denye the euidente scripture / and agre-
yng with it selfe in so many places:
For nothynge hathe ben taughte more
diligently of the Euangelystes: than
the argumentes and proffes of the resur
rection. And sayntc Paule dothe not
onely confirme the resurrection in euery
place:but he dothe also describe the ma-
1. Cor. xv. ner of the resurrection to the Corinthia
1. Thessa. iiii. nes/and to the Thessalonianes. For as
for the opinion of them / that were cal-
Chiliaste. led Chiliaste (whiche dyd dreame/ that
by the space of a thousand yeres / after
the risynge agayn of our bodyes / we
shall enioye plentuously in this worlde all
suche maner pleasures / wherewith the
bodyly senses are delyted and pleased) it
is not worthy to be called an opinion /
but rather a prodigiouse and a wondre

full

full madde erroure. And as for all the cauillations whiche mãnes witte dothe engendre/ howe or by what meanes the same bodye/ whiche hath ben so manye maner wayes chaunged from one thynge into another/ can be restored agayne the very same in noumbre: these cauyllations (I saye) are shaken of and putte awaye by faythe and beleffe/ by whiche we do beleue/ that he is god/ and that he is almyghty/ whiche worketh all these thynges/ & that he is not subiecte vnder the lawes of nature: whiche dyd create and make nature. And what meruayle is it/ yf he dothe restore the body of that thynge/ that is: whiche dyd fyrste at the begynnynge make heuen and earth and aungelles all of nothynge. And seynge that we do dayly see soo many miracles in the workes of nature/ as for exaũple/ of a very lytle sede to ryse a great strong tree: and of a gressehoper nowe beynge olde/ by castynge of his skynne to flye forthe a yonge one: & of a Eruoa (id est) cankerworme redy to dye/ to lepeforthe a lusty and a swyfte Papilionem. i. butterfly: why sholde ony thynge seme vnbeleueable/ which/ god that is almighty dothe worke contrary to the lawes and

course of nature? It foloweth/ & he ascē
ded into heuē/and sytteth on the ryghte
Joan.iii. hande of god the father. & Nomā(sayth
saynte Johan)goeth vp into heuē: saue
he whiche hathe come downe from he-
uen/ the sone of man that is in heuen.
The worde or sone of god came downe
from heuen/ not that he departed from
the father or chaunged his place(for as
muche as the diuine nature is so in eue-
ry place that yet that notwithstandyng
it is cōtayned in no place) but the same
worde/whiche by dyspēsation dyd come
into the wombe of the blessed virgine/
after that he hadde finished the mystery
of our redemption: beynge than incar-
Actuum.i. nate dyd in verye dede ascende vp into
heuen/withdrawynge the syghte of his
body from his disciples/ and caryeng or
conuayenge vp the myndes of them to
heuenly thynges/ that they sholde geue
themselues mete vessells and apte to re
ceyue the spirite that was to come.
Neither dyd he laye from hymselfe the
body: whiche he hadde taken vnto hym
and leue it in the sonne/soo as wretched
Salencus. Salencus dyd fondlye ymagine. So he
whiche as touchyng his diuine nature:

was

was alwayes in the same glorye with his father is nowe with his humane nature also sette in the glorye of his father / beynge made lorde of all thynges whiche are in heuen and in earthe. D. It semeth not vnreasonable/nor vnmet to assygne or geue vnto Christe a ryght parte or a lefte parte / as concernynge his body. But in the father to ymagyne ony suche maner thynge: it semeth too come nere and to be agreynge vnto the erroure of the Anthropomorphites. MAG. To sytte on the ryghte hande of the father is spoken not without a trope or fygure / so that thou moste vnderstande by this maner of spraakynge / that he is egal in honoure / and felow in raygnynge with the father. DISC. But why dyd they not rayther expresse this sentence and meanynge by playne and proper or mete wordes / sayenge / he wente vp into heuen / where he raygnethe egall to the father? MAGS. I haue tolde the alredye / that the scripture dothe oftentymes shape and apply her language vnto our affectiõs. Nowe the crede with here cõtrefait the worde of the holy scripture / for thus speaketh the holy

what is meãt whan it is sayde / that Christ sitteth on the fathers righte hande.

holy ghoste in the psalmes of god the fa
thers of Christe glorified. ☞ The lorde
sayde to my lorde sytte thou on my right
hande. And our lorde hymselfe sayth in
the Gospell. ☞ But yet for all that I
say to you/hereafter you shal see the son
of man syttynge on the ryghte hande of
god. Lykewyse Peter the Apostle spea-
kynge of Christe saythe. ☞ whiche is
syttyng in heuen at the ryghte hande of
god. In lyke maner saynte Paule writ-
eth to the Ephesyanes. ☞ Accordynge
to the workynge of his myghty power/
whiche he wroughte in Christ Jesu/ set
tynge hym on his owne ryghte hande
in heuenly thyngs aboue all rule/power
myghte / and dominations / and aboue
euery name whiche is named not onely
in this worlde/ but also in the worlde to
come. Moreouer saynte Steuen in the
Actes sawe the heuēs open/ and Jesu
standynge on the ryghte hande of god.
DISC. Howe dyd saynte Steuen see
hym stande: whiche in other places is
sayde to sytte. MAG. Here also know
thou to be a trope. To sytte is a poynte
of one that resteth/of one that raigneth
and of a iudge. To stande belongeth to
one that succurreth or helpeth. He syt-
teth

Psal. c. ix.

Math. xxvi.

1 Pet. iii.

Ephe. i.

Actum. vii.

How Christe is sayd to syt and howe to stande on the eighte hande of the father.

teth: whiche without care gouerneth all thynges. He standeth beynge redy to helpe al those that desyre helpe of hym. In that he is a iudge: he is sayde to syt in that he is an aduocate. He is sayd to stande, & we haue (saythe saynte Paule) an aduocate in heuen. DIS. But Christe as concernynge his humane nature is not egall to the father. MAG. How coulde that / that is but a creature: be egall to the creator? But for cause of the vnyte of the person / all those thyngs are well and a ryghte geuen to Christe: whiche are agreynge to hym as touchynge his humane nature / soo that we doo vse the names or vocables of the persone / or vocabulis suppositi / as some other men do call it. DISC. In as moche as & Christe dothe promyse that hymselfe wyl contynue and abyde with vs vnto the ende of the world: why was he lyfted vp into heuen bodyly in the syghte of al his disciples? M. To this question dothe the apostle make aunswere in the thyrde chapiter to the Colossianes ☞ Seche you those thynges that are aboue where Christe is sittyng on the ryghte hande of god. This syght was shewed to the bodyly eyes of them:

i. Joan. ii.

Mat. xxviii.

Actuum. i.

to

to thende that he wolde kendle and enflame our myndes from earthely cares/ vnto the desyre of the heuely lyfe. Therfore that god hathe for cause of our saluacion sent his owne sonne into this worlde/ and hathe delyuered hym vnto the deathe of the crosse: it maketh vs certayne and out of doubte/ that by him we are delyuered from the kyngdome of the deuyll/ and from the bond of synnes. And in that he rose agayne: there is geuen sure truste and hope to vs that we shall reuiue agayne at that daye/ which he hathe wylled to be vnknowne to vs: euen with the same bodyes whiche we do nowe beare about. And in that he hathe ascended into heuen: he hathe by an euidente argument taughte/ that we sholde nat seche true felicite here in this worlde/ but that we shold vse this worlde as it were a thorowefare/ as though we dyd nat vse it/ & that we shold translate all our cares and thoughtes vnto that heuenly and eternal lyfe. And in that he siteth on the ryghte hande of the father: it dothe engendre and cause in vs a greate securite/ so that we do nat feare any of all the displeasures or fearfull thynges/ that are in the worlde/ for as

Whereof we be assured by Christes passion & deathe.

Whereof by his resurrection.

Wherof by his ascension

1. Cor. vii.

Wherof by that he siteth on the righte hande of the father.

moche as we haue so frendly and also so myghty an aduocate in heuen. But leste this so great goodnes of the lord myght prouoke vs to synne ye more boldly and more largely: it is added strayghte-wayes after. ✗ From thense shal he com to iudge the quicke and the deade: that we shold haue vnderstonding and knowledge/that suche persones oughte there to loke for a sharpe sentence of the iudge without any mercy or fauoure: whiche here haue despised & wolde nat regarde the goodnes of ye redemer. ✗ The more that hathe ben geuen to vs: so moche the more shall be required of vs/and the strayghter accompte shall we geue. For he shall come than nat in the forme and maner of a seruañte: but in the maiesty of his father/so as he himselfe speaketh euidently in the gospell of Mathue. ☞ whan the son of man shall come in his maiesty/ and all the aungels with hym: than shal he sitte vpon the seate of his maiesty/and all peoples shall be gathered together afore hym: There shall be made an euidente and one euerlastyng separation and disseuerynge of the godly people/ from the wyckedand vn godly

Luce. xii.

Math. xxv.

Math. xiii.

vngodly people: & whan the trāmell net shall be full drawne to the see banke. The same thynges doth Peter preache in the.x.chapitoure of the Actes. This is he/which is ordained of god ye iudge of the quicke and of the deade. He whiche here dyd suffre/ & was cōtented to be iudged vniustly for our sakes: shal there iudge the whole worlde/ and shall rendre or geue to euery man accordynge to his workes/whether they be good/or badde DIS. why wolde god / that the daye of iudgemēte shulde be vncertayne and vnknowne to all men: MAG. Verily for the same cause/ for whiche he wolde that eche one of vs shulde be moste certayne of his owne dyinge daye: and yet for al that be vncerteyne of the same(for there is no mā/that doubteth/that hymselfe shall ones dye: but no man doth yet for all that knowe certaynly / whan he shall dye) to thentente that we shulde euery houre be redy to departe and dye/ yf god shall call vs from hence. DIS. why is it added here the & quicke & the deade: For howe can deade bodyes be iudged: M. The symbole/i as much as it is whole taken out of the scriptures: it dothe very conuenientlye & accordyngly

Actuum.x.

Math.xxv. Joannis.v.

¶ why god wold the day of generall iudgemente & the daye of euery mānes deathe to be vnknowē to vs.

what is mēte in the Crede by the quycke & the deade.

countre

counterfayte and expresse the wordes of the scripture. Certayne men do interprete here by the quicke godly persones/ and by the deade vngodly persones: but this interpretation is somwhat to farre fetched. To the symbole whiche was ordayned for symple persones: symple and playne thinges are mete and conuenient. It is more probable by the deade to vnderstonde those that haue departed from theyr bodies afore the daye of iudgemente (for as sone as they shall be reuiued & risen agayne: they shall be iudged) and by the quycke / those / whome that daye shall fynde lyuyng in body/ whiche persones certayne men do beleue / that in the very takyng vp and passage into the ayer / they shall dye / and forthwith lyue / agayne. Other some agayne do thynke / that they shall nat dye: but yet that they shall be chaunged to immortalite. Neyther of these .ii. sentences or opinions doth the auctorite of the churche reiecte or disalowe / albeit yet that opinion whiche thynketh / that they / whiche shall than be founde lyuynge in body/ shall nat dye/ but shall be translated to immortalyte: is more agreyng to the wordes of sayncte Paule in the .xv.

The deade.

The quicke.

Two opinions concernyng them/ whiche shall be lyuyng at the daye of dome.

chapiter of the fyrste epistle to the Corinthianes/and in the.iiii.chapiter of the fyrste epistle to the Thessalonianes. But deuoute fayth doth nat loue cõtencion.

A notable question.

D I. what nede any iudgement to be made than: seyng that the soules forthwith after that they are departed from the body/are iudged alredy: so yᵗ eyther if they haue departed fromhence beyng pure and clene/they do go to the heuenly lyfe / orels if they do departe in bondage of sine/ they are drawne strayghte to helle. Orels if they be defiled wᵗ any smalle spottes / they are borne into the clensynge fyere of purgatory what so euer or what maner one so euer that fyere of purgatory be:

Answere.

M A. There were certayne men/whiche taught that neyther the wicked spirites/neyther the wicked soules/shall be geuen to eternall ponishementes and paynes afore that laste daye of the worlde: neyther that the soules of good and godly men shall entoye the heuenly lyfe afore the sayd day. But the opinion of these men the auctorite of the churche hathe reiected and disalowed. But this thyng is prouably beleued that to the wicked spirites after that generall iudgement the tourmetes

It is an hereſy cõdemned by the churche, that no soule shall neyther be in heuen, nor hell afore the day of doome.

and d

and paynes shall be augmented and encreased: and that wicked men shall than fully suffre paynes in soule & body bothe together/ lykewyse as also the felicite of good men shal than be full and ꝑfyghte/ whā they shal haue receiued theyr body than beynge glorified: that the same body / whiche they haue had a minister of good workes/ and a partener of afflictions / the same they maye haue also a felowe & partener with them of rewarde and toye. D. If all the men & women which haue ben by the space of so many thousand yeres syns the creation of the worlde/ shall stande afore Christes seate of iudgemente: I beseche you / what courte shall that be / able to receiue and cōtayne so great a multitude: Or what tyme shal be sufficiente to the discussyng and examynynge of so many mennes dedes: M. The scripture forsothe (as I haue tolde the heretofore) dothe attempre and shape her speche accordyng to the affections of men / applyinge her selfe to our dull & slowe vnderstondyng: whan she saythe that & all men shall be presented and brought forthe vnto the iudgemente seate of Christe. Lykewise and after the same maner as it saythe/ Ro. xiiii.

Mar.v. that & some men shall be in daunger of iudgemente/and other some in daunger of a cõsayle and other agayne in daunger of hel fyere. And also whan it saith/

Math.xii. that of euery idle worde an accompte is to be geuen at the daye of iudgement. Agayne whan it telleth/what the iudge

Math.xxv. shall saye to them that shall stande on the ryghte hande and what they shall aũswere to hym agayne/lykewise what they shall aunswere/or what shall be sayde to them/whiche shall stand on the lefte hande. The iudgemente of god/is done farre after another maner/thã the iudgemente of men is done. And yet shall it nat therfore nat be verily done: because it shall nat be done after the maner of men. This is very true that Christ shall appere in his body glorified vnto all men/to good men vnto theyr solace and coumforthe/to wicked men to theyr feare and discõforthe. For this thynge do the aungelles expressly saye

Actuum.i. in the actes/whiche dyd appere forthewith after that our lorde was ascended into heuen. This Jesus which is taken vp frõ you into heuẽ: euen after ye same maner shall he com/as you haue seen hym goyng. He shall com euen the very same

same/he shall be sene in the shape of mã/ but than shynynge with the glory of im mortalyte. But all this busynes shall be done in a momẽte and as you wolde say in the twynclynge of an eye. Neither shall there than nede ony longe or dyly-gente examination or tryall: whan all the secretes of mẽnes hertes shall be open/ and whan euery mãnes owne con science shall condemne hym. And the bodyes beynge than chaunged to im-mortalyte shal not thã (as they do now) occuppe space of place/ as touchynge to the thre maner dymensions / that is to witte lengthe/ bredthe/ and depthe: but innumerable bodyes shall may than be contayned in a very lytle space. Forels mãnes witte myghte greatly meruayle howe it may be/ that helle/ whiche they do prouably putte too be in the lowest partes of the earthe: shall be able to re-ceyue so many bodyes. DISC. why dothe the quiere/in the Crede that they do synge: adde here these wordes Cuius regni non erit finis (that is to saye) of whose kyngdome there shal be none ende MAG. This particle was added out of the wordes of the aungell/ which (as we do rede in Luke) spake in this wise to

The generall iudgemente shal be don in the twynclig of an eye.

Luce.i.

the blessed virgine. ☞ And the lorde god shall geue too hym the seatte of his father/and he shall raygne in the howse of Jacob for euermore. And of his kyng dome there shall be none ende. And this particle was added and putte to because of certayne men/whiche dreamed certai ne wonderfull blasphemies of the perio des and reuolutions of yeres/ whiche Plato dyd put/of whiche Origene toke his eroure(yf it be so/ that he dyd thynke that thynge in very dede: whiche he hathe recyted & reherced/ raythe than affirmed with asseueratiō in his bokes) that is to witte/that after certayn thou sandes of yeres /of fendes shall be made aungells/ and of aungells be made fendes. And that they whiche are damned in the fyere of helle: shal ones be delyuer de from theyr paynes / and beynge purged / shall retourne agayne to felycyte and blysse/ and finally that Christe shal be crucified agayne. And so that the kyngdome / whiche Christe hathe purchaced and gotten too hymselfe by his deathe: sholde ones haue an ende. This is a more fonde and folyshe blasphemye than that it is worthy to be confuted. But yet because there were some amōg the

Why in the Crede of the masse/it is added. Cuius regni nō erit finis.

Origenes.

the Grekes / whiche dyd somewhat ca-
steme and regarde this dreame or tryf-
lynge opinion: the churches of the easte
dyd adde this particle. ☞ And of his
kyngdome there shall be none ende. ☜
The kyngdome of the deuyll is dissem-
bled for a season: whiche euen nowe also
dothe rebell & warre agaynst the kyng-
dome of Christe. Lykewise the raygne
of Antichriste shall laste but a while/but
the kyngdome of Christe / after that it
shall be clensed and ridde clene from all
rebellion of the euyll persones: it shall
continue and endure for euer/soo as the
Prophete Daniell hat euidētly prophe
cied in the.vii.chapitoure. For after yt
he hathe fyrste described his comynge
with maieste/ and with many thousan-
des of aungels/ and by & by/after hathe
described the dredefull iudgemente / he
addeth consequentlye these wordes.
☞ And he hathe geuen to hym power: Dani.vii.
honoure / and kyngdome / and all peo-
ples/and tribes/ and languages/shal do
seruice to him The power of him shalbe
an eternall power: which shal not be ta-
ken away frō hym / and his kyngdome
shalbe a kyngdom/which shal not be cor-
rupted or destroyed/ thus farforthe this

Crede was sufficiente: yf the worlde had by symple faythe holden and kepte fast that/ whiche was taughte them. But for as muche as the peruersite of hereti kes dyd bryng in certayne wicked here sies & erroniuse opinions of the thyrde persone/ whiche is the holy ghoste: and because it semed to haue ben somewhat to darkely spoken and to obscure signifi cation to haue ben geuen of the dispen sation of the churche in this worlde: therefore was this parte added/ whiche bothe dothe more clerely and euidently chalenge and mayntayne to the holye ghoste the diuine nature/ which he hath cõmune to hym with the father and the sone: and also doth playnly and lyghte somly expresse and declare/ what gouer naunce is in Christes mysticall bodye/ by the holy ghoste/ it dothe therefore re pete agayne the thyrde persone sayinge I beleue in the holy ghoste: that by the same wordes professyng hym in the thyrde place/ it myght declare the distin ction of the. iii. persones as touchynge to theyr ppreties & the egalyte & cuēnes of thē as touching to theyr nature: lyke wise as no mā doth beleue with a chrstē beleffe/ noman doth sette hismoste cōfi dence

dence and trust) in a creature/but in the onely god alone. He that ꝓfesseth hymselfe to beleue in the holy ghost: dwtles he professeth hym to be god / & that not another god/but the same god. Certayn men haue sayde that the holy ghoste is not a substauce: but that he is noughte els but the concitation or styrrynge of a godly mynde. But this motion or styrrynge of our mynde is in dede caused and cometh of the holy spirite: but it is not the verye holye goste selfe (lykewise as imagination cometh of ye soule/ but yet is it not the very soule selfe) For the sayde motion or styrrynge of the mynde in vs is an accidente: but that thynge that is god/is neyder accidente/neyther is it mengled to ony accidente. Other some agayne haue sayde/ that the holye ghoste is a creature added as a minister or seruaunte to the sone/ whome also they do make a creature. And these men do openlye denye the holye ghoste to be god. But our lorde whan in the forme and maner of baptisyng he dothe ioyne the father/the sone/and the holy ghoste: all.iii.together/ he dothe not mengle or ioyne a creature w^t the creator/ neither an accidente with a substaunce/ but he

Erroneouse opinions concernynge the holy ghoste.

Mat.xxviii.

hathe expressed thre persones all of one essence. But because the errours cõcernyng the holy ghost haue not very greatly troubled and encombred or febled ye churche of Rome/but haue moste specially and chefly raged amonge the Grekes: therfor hath ye symbole which was made in the councell holden at Constãtinople/added & put to/certayne wordes of the holy ghost/callynge hym dominũ lorde and viuificatorem .i. quickener or maker alyue. In that it doth call hym lorde: it doth make hym egal to the sone excludyng the name of a minister or seruaunte/ for there are not many lordes/ for the sone is not called lorde of the holy goste: but the lorde of all thynges created/ whiche dominum or lordshippe is cõmune to all .iii. persones. Howe be it this greke word Kyrios is not alwaies a worde of dominion or lordshyppe: but other whiles it is a worde betokenynge authorite/ nowe is the holy ghoste authour of all those scriptures: whiche the churche accõpteth for diuine scriptures and of which the authorite is inuiolable but because the father hath in ye gospel testified & witnessed of the sone. This is my welbeloued sone herken to hym/ geuynge to hym/ most soueraigne & highe

The errores cõcernynge the holy ghoste raged moste in Grece londe.

why the holy ghoste is called lorde

Kyrios.

Math. iii.

authorite: leste ony man shold thynke or
suppose that the authorite of the holy
spirite were lesse than the authorite of
the sone/ they dyd adde & put to/ Pneu-
ma kyrion. i. the spirite the authour/ & in
that it doth cal hym viuificatorẽ. i. quic
kener or lyfegeuer: it doth agayne make
hym egall to the sone & to the father/ for
our lorde saith in the gospell of Johan.
As the father doth raise quicken vp/ and
make alyue those that are deade: so doth
the sone also quicken & make alyue whõ
he lyste. Leste ony man therfore sholde
thynke / that the holy ghoste were here
excluded: they added et viuificantẽ. i. &
quicknyng or makyng alyue. And lyke-
wise as this difference there is/ that the
sone hathe spoken openly in flesche/ & the
holy ghost hath spokẽ by the prophetes
& the same dayly dothe speke secretly by
the churche: euen so dyd the sone bodily
raise vp deade men beynge both the au-
thour & also ye fyrst frut of resurrection:
but the holy ghost by pardonynge & for
geuyng synnes/ doth spiritually quickẽ &
make alyue/ for synne is the death of the
soule/ frõ which to reuoke & call agayne
ony man/ is a greatt thyng than it was
to raise vp Lazar beig. iiii. dayes deade
out of his graue saue ouely yt al thyngs

Et spũm do-
minum.
whythe same
ghoste is cal-
led quickener

Joannis. v.

The differẽce
betwen the
speakynge of
the sone & the
speakynge of
the holy gho-
ste & the diffe-
rẽce betwen
the quekenyng
or raisyng vp
deade men of
the one/ & of
the other.

Joannis. xi.

are lyke muche or egally easy to be done of god. But because this outward spirit or breathe is a thynge inconstante/ wauerynge/ & vnstable: lest ony man shulde ymagyne ony semblable and lyke thyng of the holy ghoste/ they called hym Kyrion: that is to saye: of substanciall and stronge inuiolable authorite. And in the gospell of Johan our lorde hymselfe calleth hym the spirite of trouthe. Thus muche as touchynge difference. Now on the other syde because by the sendynge forthe and receyuynge in agayne of breath or ayer by course/ we do lyue bodyly: the holy ghoste very conuenyently and accordyngly is called ✠ spiritus viuificator. i. a quickenynge spirite whiche doth geue vnto vs/ causeth that we do lyue as touchynge the better parte of vs/ that is to witte the soule. Agayne because this breathe or wynde seameth a certayne cruel and vnmercifull thyng: whan it dothe rayse or stryre vp waues in the see/ & whā it doth cause the earthe to shake or quake/ and whan it teareth trees in sondre: they do geue to the holy ghoste goodnesse. ✠ J. why is he called holy? ✠ A. For a difference from other spirites/ for we do rede in the scriptures:

Joan. xv.

Quickener.

why he is called the holye spirite.

that

that Saul had an euyll spirite sente of the lorde / and that a lynge spirite was in the mouthe of the prophetes. we rede also of the spirite vertiginis: of the spirit of sothesayers/of ye spirite of gelosy/ we rede these wordes/spiritũ pessimũ. i. the moste cupll spirite/the spirite of fornication/ & spiritum nequam. i. the wicked spirite/ the vnclene spirite / the spirite of this worlde / the spirite of Satan / & we rede also the proude and highe spirites of man/ as in the. xvi. chapitoure of the prouerbes. Ante ruinam exaltabitur spiritus. i. Afore his decaye and fall his spirite shall be lyfted vp in pride. From all these spirites is the holy ghoste separated and dissceuered/ whiche maketh men for proude and highmynded / meke and mylde / whiche ryddeth and delyuereth men from all companie and felowshippe of Satan / whiche inspireth to men the very despisynge of this worlde / whiche by faythe purifieth and clenseth the hertes of men / whiche driueth awaye all malice and wickednesse/ whiche geueth true charite/that is not misdemyng neyther thynket ony cupll / which openeth ye secreth misteries of ye scriptures whiche ledeth into euery verite & trouth. D.

i. Regum. xix. and. xvi.

Leuit. xx. Actuum. xvi.

Actuum. xix.

what mernal louse chãges the holy goste worketh in mãnes soule.

i. Cor. xiii.

i. Cor. ii.

Johan. xvi.

Are

Are nat aungelles also called spiritus sancti id est holy spirites? MA. yes verily/and so are they in very dede. So also the spirite of man is well called holy: but there is but one spirite alone/ whiche is by nature holy/ and which of it selfe dothe sanctifie and make holy all thynges/ that are verily holy. what so euer thynge is without body: by a generall name is called spiritus a spirite or ghoste. So is god in the gospell called a spirite whiche name is commune to all the thre persones as concernynge the diuine nature/ but whan we do propely and specially meane & signifie the thyrde person: we do call hym the holy spirite or ghoste/ the spirite of god/ the spirite of Christe/ spiritum paracletum. i. the spirite that is cõforter or aduocate/ and the spirite of trouth. And agaynst them whiche denyed that the prophetes made theyr prophecies by the inspiration of the holy ghoste/ but by a phanaticall or madde and vayne spirite: the Synode of Nice or of Constantinople hathe added this particle & Qui locutus est per prophetas (that is to saye) which spake by the prophetes: that we sholde vnderstonde & haue in knowledge/ that bothe

Spiritus.

Johan. iiii.

By what names the holy ghoste is called in the scripture.

testa-

testamētes were taughte and geuen by one and ye same spirite/and that it was none other spirite whiche spake by the mouthe of the holy prophetes: thā euen the very selfe same & whiche descended vpon our lord in the lykenesse of a dowe and in the lykenesse of fyere cam vpon the disciples/ and which euen this daye resteth betwene the brestes of the spousesse the churche. DI. Dyd the holy ghost take vpon hym the body in which he appered: so as Christe toke his body vnto hym? M. No verily/ for Christ toke an humane body into the vnite of personage: but the holy ghoste dyd so take vnto hym a body / as aungels do oftentymes appere in the lykenesse of a man. Those are but bodyes assumpte/ and nat naturall bodyes. The same synode dyd adde these wordes also.

Luce.iii.

Actuum.ii.

A notable question.

Aunswere.

It was no. natural body that the holy ghoste appered in.

☞ Qui cum patre et filio simul adoratur et conglorificatur.i. whiche is worshipped and glorified together with the father and the son: to thentēte that they myghte the more exclude the blasphemy of them/which do make the holy ghoste inferiour to the son. For creatures are glorified & honoured: but w^t the father & the son nothig is honoured/ saue only

that

that / that is god. Under god and for godes sake/ holy men also are honoured but with god/ nothynge is honoured or glorified/but that which is all one with hym. And for the same purpose also is added this clause. ☞ Qui ex patre filioq; procedit(that is to saye) whiche procedethe of the father and the sone. ✠ For as the sonne is argued and proued to be of the same substaunce with the father/because he is begottē of the father: euen so is it concluded & gathered that the holy ghoste also hath the same nature with them bothe / for as muche as he prosedeth & cometh forth of them bothe: how be it these wordes ✠filioq;.i.and of the sone / semeth to haue ben added of the Latyne men/lykewise as in the symbole of Atanasius: for as muche as this particle neither is hadde in the Greke symbole / whiche we hadde set afore the newe testamente in our seconde edition of it/ neither yet in ony symbole whiche is recited in the canon lawe/for I suppose it was not than yet receiued/namelye in the churches of the easte/that the holy ghoste dothe procede from bothe/neither was the confession & knowlegynge here of exacted of Christen men / but it

was

was sufficient to professe/that he proceded frome the father/and that he dyd contynue and abyde in the son/as it is expressed in the lyfe of sayncte Andrue the apostle. Nat for that they dyd deny hym to procede also from the son: but for that they durste nat lastly affyrme this thynge/vntyll that our lorde dyd reuele and shewe it also vnto them. For nat euery thyng that is sente of any persone/ dothe forthwith procede frome the substance of hym/of whome it is sente. A tempozall sendynge/is one thynge: and an eternall procession oz comyng forth/ is another thynge. D. Seynge that the fathers with so many wordes dyd study and go about to exclude inequalite why dyd they nat brefly and expressly pronounce/that the holy ghoste dyd procede beyng god of god: in as moche as they haue diligently expressed of ye son/ that he is god of god/lyghte of lyghte/ very god of very god? For so sholde all cauillations vtterly haue ben excluded. M. To this/I can nat tell what answere I sholde make/saue only/that the meruailouse religion and feare/whiche the olde fathers hadde to speake of the diuine matters/and the wicked babling

Deum de deo/ lumen de lumine/deum verum de deo vero.

The religion & dede that the olde fathers had to

speake of diuine thinges.

and talkatiuenes of certayne persones/ was ye cause/ why they had leuer shewe and demonstrate by circumlocution the name of god/ than to expresse it: to thentente that both the godly myndes shold vnderstonde and perceiue the mysterie/ and wicked persones sholde nat be prouoked to blasphemy. But that thynge/ which that Synode dyd vtter by circumlocution: sayenge Athanase doth expressly pronounce/ saying. ☞ The father is god/ the son is god/ the holy ghoste is god. And yet are nat ther thre godes/ but there is but one god. ℣. why do they attribute and assigne to the holy ghoste/ goodnes and charite? ℳ. Because vnto goodnes or benignite two thynges do belong/ that is to wytte for geuenes of synnes/ & grauyng of gyftes: vnto charite appertaineth conglutination or ioynyng together. Lykewise as the membres and lymmes of our body/ do cleue together whole by ye benefigde of the spirite: euen so the misticall body of Christe is ioyned and knyt together by the holy ghoste/ Christe in the spirite of god dyd caste out deuils. And he calleth the holy ghoste the spirite of god. But by synne wicked spirites do raigne

why goodnes & charite are attributed to the holy ghoste.

Luc. xi.
Wath. xii.

in

in a man / as our lorde dyd manifestly
teache in the parable ☞ of the spirite/ Luc.xi.
that was dryuen out/ whiche retourned Math.xii.
agayn into his empty house with seuen
spirites more wicked than hymselfe. ✱
Therfore the good spirite is conuenient-
ly sayde/ by abolishyng and puttyng
away synnes to dryue out euyl spirites.
which whan it is done: it doth nat suffre
the house to be empte or voyde/ but with
garnishe and adourne it with diuerse
gyftes or graces / that the vices dryuen
out shold haue none entrasse in agayn.
And therfore ✱ that blasphemy whiche Math.xii
is committed agaynst the holy ghoste /
as sayde in the gospel to be irremissible/
and surhe as can nat be forgeuen. For
what hope of remission dothe that man
leue to hymselfe: whiche dothe prouoke
the authour of remission ✱ forgeuenes:
✱ For charite (as sayth sayncte Peter) i.Petri.iiii.
dothe couer or hyde the multitude of
synnes. And to that synfull woman / of
whome mention is made in the gospel/
✱ many synnes were forgeuen/ because Luc.vii.
she loued moche. Beside this/ our lorde
geuyng auctorite to his apostles of for-
geuyng sines/ breathed vpon the sayig.

Joan.xx.
Goodnesse or liberalite.
i.Cor.xii.
Rom.xii.
i.Cor.xii.

Take you the holy ghoste. Benignite or liberalyte is declared in this / that the gyftes whiche sayncte Paule rehercith very many and diuerse: are called the benefightes of one spirite/whiche distributeth at his owne pleasure to euerye man/accordynge to the measure & quantite of his faythe/ yt is the maner of thē that do triūphe: to scatter & caste from a hyghe place/money or other gyftes amonge the people. So lykewise Christe after that he was ascended into heuen/ there to make a triumphe: accordyng to the prophecie of the Psalme wryter

Psal.lxiii.
Epheci.iiii.

He ledde captiuite captiue leding away wt hym those whome he had taken out frō hel/neither cōtēted wt this: he gaue giftes to men lefte behynd hym i earthe that is to witte/ye gyftes of yphecie/ye gyftes of tongs/the gyftes of knowlege the gyftes of curynge maladies or diseases / the gyftes of expulsions agaynste poysons & wicked spirits. Briefly he gaue the hole company of all vertues/ which gyftes euery one Christe hath distributed to his seruaūtes/& dayly doth distribute by his spirite. For this worde bonus. i. good to latyne men doth sowne and signifie otherwhiles mylde & gentel

¶ what this worde bonus doth signifie otherwhiles.

or

or mercifull/ and otherwiles bountuose and liberall. Therefor saynte Paule pro uokyng the Galathians from vengeance to humanite and gentylnesse/ doth inculke & oft repete the name of the spirite sayenge. ☞ yf we lyue in the spirite o bretherē: let vs walke also in the spirite yf ony man shall be preuēted or taken in ony synne: you that are spirituall instructe and amende hym that is suche one/ in the spirite of mildnes. Dauid saythe. ☞ Thy good spirite shall cōducte and lede me in to the righte londe. ☜ And saynte Paule sayth. The charite of god is spredde or poured abrode in our hertes: by the holy spirite/ whiche is geuen to vs. And writynge to the Romanes/ he calleth that the spirite of adoption/ by whiche we do crye father father. Lyke thynges doth he write to the Galathians & Because you are the sones of god: god hathe sente the spirite of his sone in our hertes cryinge father father These two wordes sone and father are names of loue/ whiche no man can truly pronounce and speke/ but by the benefighte of the holy ghoste: lykewise as accordynge to the testimonie of Sayncte Paule. & Noman doth call Jesu lorde/

Galat. vi.

Psal. c. xlii.

Rom. v.

Rom. viii.

Galat. iiii.

i. Cor. xii.

but in the holy ghoste. Those men that haue the spirite of this worlde: do falsly crie ✠ father father. They do falsely saye to Christ lorde lorde/ whose spirite they do wante. ☞ For who so euer hathe not the spirite of Christ: yᵗ man is none of Christes. And lykewise as the holye ghoste is that inckable bonde or knotte: by whiche the thre persones are inseparable ioyned among them selues eche to other with eternall cõcorde: euen so the same spirite with an vnlowseable bonde dothe ioyne the spouselle of Christe to her spouse/ and also dothe couple and knytte to gether all the mẽbres of Cristes mistical body with a ypetull bonde of loue amonge themselues/ euery one with other. D I S. yt the holy ghoste doth procede of the substance of god the father ✠ of the sone/what dothe let/that ye may not be called sone? MAG I. Sayncte Cyprian/ hilary/ ✠ Augustine/ thoughte it sufficiente to aunswere/ in this wise to this question/ because the scripture dothe call the seconde person sone/ and sayth that he is begotten and borne of the father/but it doth in no place saye/ neither that the holye ghoste is begotten or borne: neither dothe it call

Rom. viii.

hym ony where sone. This aunswere/ whiche so excellente men thoughte sufficiente: it is conueniente and mete for the to be contented withall / yf out of two fountaynes or sprynges one ryuer dyd issue: that ryuer might well be saide to come forthe or to be sente from bothe those sayde springes / but yet sholde it be called the sone of neither nouther of them bothe. D I S. Is it sufficiente than/ to beleue this yᵗ you haue taught me: as touchynge to the holy ghoster MAG. No verily/ but you muste also beleue/ yᵗ this spirite which was afore sayde of the prophetes/ and promised of Christe/ dyd on whitsonday come downe vpon the Apostles and Disciples soo as saynte Luke reherseth: because of the wicked and blasphemouse arrogance of certayn persones/ whiche haue not ben afrayde to saye / I am that comforter/ whome Christe promised to you / for to lede you in to all verite and truthe whether he were Maniche/ or whether he were Basilides/ or Montane/ or ony other of those execrable names. D I S. That/ whiche came downe vpon the disciples and whiche was geuen to them

Actuum.ii.

Joan.xiiii.

Actes.ii.
Actuum.viii.

for

A question notable.

that were baptized/ by layeng on of the Apostles handes/ whether was it the very substance of the holy ghoste: or els was it some gyfte & efficacie of the holy ghoste?

Answere. MAG. It is more pronable & lykely/ that the holy spirite/ whiche as touchynge to his diuine nature fyllyng all thynges doth he contynue and abyde vncomprehended: was there after a certayne speciall and peculiare maner/ vnder a visible sygne/ as touchynge to the proprietie of his persone. But to entremedle with these matters nowe at this tyme: is (as it is wonte to be sayd in the prouerbe) to lepe ouer the hedge/ & passe beyond the boundes. Thou haste nowe gotten knowledge of the spirite/ that sanctifieth all thynges: nowe herken somewhat of the churche/ that is sanctified of the sayde spirite. DIS. yf there haue ben a societie and felowshippe of all holy men frō the begynnynge of the worlde/ and yf that all godly men haue hadde the holy ghoste present with thē why was there no name to this secrete societie afore the tyme of the lawe? For after the lawe geuen/ it was called the synagoge/ and after the Gospel geuen/ the name beynge chaunged/ it was called

lede the churche. MAG. what name it hadde afore the olde lawe geuen: it is not euidētly knowne of vs/ but yet that it hadde some name: is very prouable & lykelye/ seynge that the thynge was all one. Christe hathe at all tymes knowne and acknowledged his spouselle/ neyther hathe she at ony tyme wanted the spirite of Christ. But in the begynnyng lykewise as few men hadde knowledge of the dystynction of the persones/ but they dyd professe one god(which speche doth comprehende secretly and closelye thre persones) and fewe men dyd knowe the persone of the sone/ and fewer dyd knowe the holy ghost: euen so was this societe or felowshyppe amonge a fewe persones/ and it was coarcted and contayned within narowe meares or bowndes/ euen vntyll the lyghte of the gospel came. But after that Christ (the nature of man takē vpon hym) was cōuersante amonge men/ & that after he hadde redemed his spouselle with his owne deathe and hadde euidently ioyned her brynge made cleane with his owne bloud/ vnto hymselfe/ and hadde euidently and abūdauntly poured forth his spirite/ & after that the grace of the gospell was plen-

The churche stode in a verie fewe persones at the begynnynge.

thosly flowē it/ not into one natiō alone/ but into the whole worlde: the Apostles chaūged the name of the synagoge into the name of the church. And it is not to be dowted/ but that it was done by the suggestiō & inspiratiō of the holy ghost.

why the Apostles chaūged the name of synagoge: into the name of the church or cōgregatiō

D. I longe to here the cause hereof. M. Although there where no such differēce in yᵉ wordꝫ as there is: yet dyd yᵉ chaūg of the name make for yᵉ glory of the gospell. The name of synagoge was receyued & cōmunely vsed among all men for the cōgregatiō of the Jewes/ which professed the lawe of Moyses now likewise as yᵉ lawe of Moyses was hateful to al other natiōs: euē so was the name of synagoge buplcasaūte & misliking to the eares of the gētiles, but the apostlꝫ/ whē they were cōmaūded of our lord to preche the Gospell to euery creature/ not onely within the termes & limites of Jewry & Samary/ but euē vnto yᵉ vttermost partꝫ of yᵉ world: & also beig taught by yᵉ holi ghost/ dyd know/ yᵗ there shold certayne Jewes afterwardes sprynge vp or ryse/ which wold fare abowt to obscure & deface the grace of the gospell & the fayth in our lorde Jesu/ teaching yᵗ there was no hope of saluatiō to ony mā onlesse he were circumcised/ & so by this symbole &

Mat. xvi.
Luce. xxiiii.
Actuum. i.

Actuum xv.

as it were/ by an earnest peny geuē dyd
ytche the hole lawe of Moyses: yᵉ apo-
stles I saye therfore wolde declare/ that
the ceremonies of yᵉ lawe frō thēsforth
shold be abolished & put away/ & wold al
so declare the newnesse of grace/ by cha-
ungynge the olde vocabules or names/
in the stede of the lawe callynge the gos-
pel/ that is to witte a glad tydyng/ & in
stede of synagog now nampng the chur-
che or congregation. For the lawe dyd The lawe.
threttē & manace ponishemēt/ exactyng
of men by cōpulsion the obseruation or The gospell.
fulfillyng of the cōmaundemētes. The
gospel by yᵉ grace of yᵉ spirit/ & by faith
in Christe Jesu/ without the workes of
the lawe/ with promise eternal lyfe/ now if
the stiffnes & froward stoburnesse of the
Jeues was so great/ yᵗ the apostlz were
scarsely able wᵗ much busines to exclude
theyr superstitiō: how muche more harde
thyng wold it haue ben to w the same if
in stede of the churche the synagoge had
ben preached hearing styl the olde name
they wolde haue wende & supposed/ that
there had i the thyng also nowhit at all
ben chaūged. D. Is there thā also i the
wordz some differēce & diuersite. M A. Synagoga.
Bothe wordes/ that is to witte Syna- Ecclesia.
goga and Ecclesia are Greke wordes

and Synagoga is sayde of the greke verbe synagein: whiche signifiethe as muche as cogere. i. dryue together in one Ecclesia is sayde of the greke verbe Ekkalein: whiche signifieth as muche as euocare to call out or to call forthe.

Ecclesia.

The formore worde therefor/ that is to witte synagoga is more mete and agreynge to the grosse/ carnall / harde/ and stoburne rebellyouse natiõ of the Jeues whiche with feare of ponishemente / or with hope of earthely cõmodites: were kepte in/ or holden backe by the lawe as it were within hedges or rayles / that they sholde not rũne or falle into all wickednesse and synne. And the lattermore worde/ that is to witte Ecclesia is more mete and conueniente to the Gentiles: whiche dyd lightely and easily obay the gospell/ beynge allured by theyr eares / whiche thynge belongeth to men: & not drawne by the nosethrilles/ after the maner of bugles or other brute beastes.

Synagoga.

Ecclesia. Churche.

A flocke of beastes is gatherd together: but men are called forth into an assemble/ not to worke accordynge to the ceremonies of the lawe: but to geue eare & herke. For fayth (as sayth saint Paule) is by hearynge. The Gentiles were called

Rom. x. The obedience of the gentiles.

called forth from deade idoles/ to the ly
uynge god / from the darknesse of igno-
raunce / to the lyghte of the Euangely-
call verite or trouthe: & they dyd obaye
and folowe. The Jewes were lykewise
called out from ceremonies/to true holy
nes/from shadowes/to lyghte/from the
lettre/to the spirite: and they dyd refuse
to come. And therefor it is come to passe
that amonge the Gothes and Uanda-
les the name of the lorde is called on &
worshypped: and on the other syde the
Jewes do contray wise euen vntyll this
daye reuile and blaspheme the worshyp
full name of Jesu in theyr synagoges/ &
do yet serue the lettre / and do resiste the
holy ghoste. But where the spirite is:
there is lybertie. It belongeth to seruā-
tes to be compelled: but it appertayneth
to sones to be called forth wherfor saint
Paule also is wonte to name those that
professe the grace of the gospell, & voca-
tos sanctos (that is to saye) sayntes cal-
led/or saintes by vocation and callyng.
DIS. what doth this worde, & San-
ctus proprely / declare and signifie to la
tyne men? MAGT. That thynge is
proprely called, & Sanctum whiche it is
not lawful to violate defyle or breake.

The obstinacie of the Jewes.

The significations of this worde sanctus holy.

As

As the lawes/ & the walles/ & the yates of a cytie are therefore Sctā (id est) holy or inuiolable: because they are publyke or cōmune. And certayne thynges are therefore sancta that is to saye inuiolat because they are sacred and dedicated to god/ wherfore that thynge is called sanctum domino (id est) holy to the lorde: whiche is sacred or dedicated to hym. But the vse of this worde is otherwhiles translated to sygnyfie also clennes & purite. Nowe the holy churche is so inuiolable and not able to be hurte: that (accordynge to the sayinge of our lorde) not the ⁊ very yates of hel can preuayle agaynste it. For none other cause is it inuiolable: but onely because it is dedycated and sacred to Christe/ ☞ From whome noman is able to plucke awaye that/ which his father hath geuen hym The churche is also pure and clene: because Christe hathe ☞ Purified her and mad her clene with his owne bloud that he wolde make her a spousesse to hym selfe hauyng neither spotte neither wrincle. This worde spotte ꝑtayneth ꝓprely to heretykes/ whiche go abowt to defyle & make fowle the pure verite: wt

Math. xvi.

Joan. x.

Ephe. v.

By Spottes is betokened heresies and erroures.

spryn-

sprinklyng to of filthy errours. This
worde wrincle appertayneth to them/
whiche in dede do beleue ryghte: but yet
do lede a lyfe defyled with the filthe of
vices and synnes. wrynckles do betoken
age. Suche one verily is that olde man/
whiche we haue receiued of Adam/ and
whome Paule doth bydde vs ☞ to do
of/ and to laye frō vs with all the actes
dedes that do belonge to hym/ that we
myghte do on vs the newe man/ and
being renewed in ye sensles of our mind/
we myghte folowe the steppes of Christ
and walke in newnes of lyfe. Christe is
a delicate and a deynty louer/ he can nat
fynde in his harte to loue the synagoge
beynge wrincled with olde ceremonies
and with the loue & exercise of the olde
law. Neyther can he suffre or abyde the
churches of heretikes beyng disfigured
and made foule and cuylfauoured with
the leprie & diuerse spottes of false doc-
trines and errours. ❧. If the olde
saying be true/ that no man lyueth faut-
les and without synne: where is that
that spouselle/ which in the canticles is
praysed/ and is sayde ✠ to be all fayre
and beautyfull and without all maner
spotte or wemme? MAISTER.

wrynckles do signifie vyces and synnes.

Ephe. iiii.

Roma. vi.

Christe is a delicate louer

Cantic. iiii. Tota pulcra es amica mea et macula non est in te.

It is

It is grañted to very fewe men to lyue without the lyghter / or smaller vyces or veniall synnes which by rechelesnes and ouersyght doo crepe and stele apon the nature of man. But these small faughtes / are rather small speckes: thā greate spottes / and lykewise as they do dayly spring or rise: euē so be they dayly washed awaye either with prayer / or with dedes of almoyse / or with the recō pence aud satisfaction of some good worke / & specially and principally with the receiuinge of the body of our lorde / but from greate synnes or deadlye crimes / they whiche haue professed Christ / both owghte / and also maye abstayne / with the helpe and aide of the spirite of Christe. DIS. Do not they than / whiche are defiled with great synnes or crymes appertayne & belonge to holy churche? MAG. They do belonge / and they do not belonge. In so muche / and as farreforthe as faythe dothe remayne hole in them: they do belonge to the churche / neither are they kepte frō the cōmuniō and partetakynge of the sacramentes / excepte it be soo / that for some euidente enormite of crimes they be by the publyke and open iudgemente cut awaye

Howe greate Synners are of the church and how not.

from

from the company and felowshyp of the churhe. But because this word Ecclesia id est Churche sayd in his moste proper signification wthe betoken the preuy or secrete society and felowshyp of them that are predestinated to eternall lyfe / of the whiche company a greate parte lyueth alredy with Christe/and ye other parte that remayneth alyue in this world is called for this entente and purpose/that they sholde labour and endeuoure themselffes vnto most hyghe and pfyghte purite: therefore is it wel sayde/ that the church hath no spot or wrincle/ eyther by the figure synecdoche / (that is to witte / sayinge that of the whole / whiche is verified of the parte) or els for cause of the marke or ende entended / of whiche ende the logicions also do confesse and graunte a denominacion or name to be taken. But yet otherwhiles this word or name churche is so dilated and stretched out so farre: that it dothe comprehende and contayne as many as haue receiued the sacramente of baptisme / whether they do lyue vertuosly or other wyse. Sometyme the ministers or iudges of the church are called the chuche/to whome we oughte to obaye / all-

what is the churche in his moste proper significacion.

How the churche hath neyther spot ne wrynde.

thoughe they do openly and in syghte lyue an euyll lyfe: as longe as it is so/ that they do nat commaunde or teache suche thynges / as are contrary to goddes lawe / and may nat stande with his cōmaundementes/namely if there shold folowe more trouble and vnquyetnes of the takynge awaye to the commune weale of suche thynges/than of the tole ratyng and suffryng of them. There are
Psalme.xxv. also ⁊ churches or cōgregacions of wicked men / whiche the spouse dothe hate. But whosoeuer professeth the holy churche: doth execrate and abiure all schismaticall conspiration agaynst the tranquillite of the ecclesiasticall hierarchie/ lykewyse all conuenticles & assemblees of heretikes/with whatsoeuer gloriouse title they do set them selues forthe to the sale / for they are innumerable: but the
Cantic. ii. doue is but only one. D. In the olde tyme the heretikes also had churches / in suche state of thynges / whan euery
Marc. xiii. one of them dothe crye ☞ Christe is nat there/but here is Christ: by what marke or token maye we discerne and knowe that only doue of Christe from other? M. That/which doth swarue and go awrye from the holy scriptures: is none

of

of Christes. D. But heretikes do euen with the very weapons of scripture oppugne and fyghte agaynst the churche. M. And no meruayle of it / for they do folowe that deceiuynge spirite / whiche dyd * assayle and tempte the lorde hymselfe also vnto wickednes / with the testimonies of scripture wrested & wrenched to a wronge sense / but the false interpretation of scriptures is to be cõfuted and disproued and put by with the true interpretation and declaration of ye same. D. In dede it was no maystry for Christ to do so: but it is nat lykewise so easy a thynge for vs wretched men to do the same. M. It is nat a parte belongyng and fitte for euery man / to fyghte or dispute wt heretikes: but it appertaineth only to them / whiche are instructed and well appoynted with that hole armure / whiche the apostle Paule dothe * in certayne places otherwhiles reherce & recken vp: but to the / and to suche other as thou arte / it is sufficiente to kepe and holde faste by stedfaste and sure beleffe those thynges / whiche the churche hath expressly & openly taughte for thynges necessary vnto saluacion. D. what shall he do / whiche hathe receiued bap-

Mat. iiij.

Ephe. vi.

tisme/and hath taken instruction of beleffe / in the churche or congregation of heretikes? MAG. Let hym not chaūge the baptisme/which he hath receiued in the name of the father and the sone and the holy ghoste: but let hym purge and clense his doctrine/ let hym withdrawe hymselfe from vnclene cōgregations or assemblees/and let hym reconcile hymselfe to the holy churche. DI. But that is it/whiche I desiered to knowe of you by what token or marke the holy church may be discerned & knowne from other.

Howe / or by what tokens the true Catholike churche may be knowē from other.

MAG. There are many coniectures & gesses by which gatherd together i one it is easily and son perceiued and espied where the douue is. The fyrst is the authorite of the olde Synodes/namely approued & alowed by the ppetuall & cōtynuall cōsente & agremēte of so many son dry ages/or tymes/& of so many diuerse natiōs/nexte after this is p^{e} authorite of the interpretoures or expositoures / whome for theyr holyneffe the churche hath canonized/& whose bokes the same church hath approued & allowed not so y^{t} it is not lawfull in some poyntes to dissente and disagree from them(for theyr selues do sometymes disagree not oncly

How the olde holye expositours of the scripture are alowed of the churche

one

one of them from another/ but also doo vary from theyr owne selues) but that theyr bokes are to be redde with reuerence. And that which they do teach not rashely and vndiscretely to be reiected & refused. The same (I suppose) is to be thoughte and iudged of the good & approued companyes of diuines/ whose cōtynuall laboure & studie is to fynde out/ and to brynge forthe to vs the secrete & hydde trouthe/ out of the diuine scriptures. Thyrdly the bredthe or largenesse is to be consydered/ for neuer hathe ony heresy spredde so large/ as hath the Catholike doctrine. Laste of all the maner of lyuynge is to be well aduised/ & somewhat nere loked on. DI. But heretikes also haue Christe muche in theyr mouthes/ and speke muche of hym. And also the Manicheis are reported and sayed to haue ben of wonderfull abstinence & also continencie/ the Ebionites do despise and sette at nought riches. The Psallianes doo praye contynually without ceassynge. The Antropomorphites dyd lyué in deserte/ & wildernesse/ they were couerde & cladde in course hēpen clothes they ponished and kepte vnder theyr fleshe with fastyngs/ laboures & slepynges

howe theyr workes are to be redde.

Maniches.

Ebionite.

Psalliani or Euchite,

Anthropomorphite.

on the bare grounde whan suche maner
Math.xxiiii. men assembled and flocked together/ do
crye/ Here is Christe: sholde not a man
(and not with goode cause) as it were
one standynge in a place where manye
wayes do mete/ doute and be in a ma-
merynge/ whiche waye he maye take/ &
whether he may go: MAS. ye moreo
uer the very theatre of the gospell doth
shewe vnto the Pharisees worshypfull
Math.xxiii. with theyr Philateries set out at large
Math. vii. made thynne and bare with fastynges/
Math.xxiii makynge longe prayers/ dealyng forth
Math. vi. theyr goodes in almoyse to poore folkes
But these outwarde thynges/ thoughe
they haue the appearaunce and lykenesse
of godlynesse and vertue: yet are they of
tentymes fayned for cause of some tem-
porall and transytorie profighte or com
moditie/ namely of lucre/ or glorie & prai
se/ and that made me adde here before/
that theyr lyfe sholde be looked on some
what nere: whiche thynge yf ony man
wyll do/ he shall fynde & perceiue/ yᵗ the
same thynges are done in dede bothe of
good men & also of euil men/ but after a
The diffe- diuerse maner & a sondry fashion. Good
rence betwen and vertuose men in theyr abstinences
the outwarde and fastes are cheresull: the other sorte

are

are sadde/heuy/& out of al chere/neither do vertuose men make theyr auaunte or boste of these thynges: but rather doo kepe these thynges secret / neyther doo they auaunce and magnifie these thynges as great and hygh thynges:but do make lyghte of them / and do extenuate them/neither do they despise & disdayne other men/which do not the same thynges:but they do benignely and charitably interprete & iudge either that they wolde do greatter thynges yf the weykenesse feblenesse of theyr bodie wold geue them leue:orels that they haue theyr flesshe lesse rebellyose to the spirite / soo that they haue no nede to tame it with suche maner meanes: orels that they do with other good dedes offre to god a more pleasaunte sacrifice and oblation. The religion and holynes of godly men/ is symple: and without craffte or disceite. The disciples of Johã dyd fast: but they dyd backbyte the disciples of Christ & spake euyll of them: for that they dyd more seldome fast. The Manicheis dyd abstayn & forbeare from all maner beastes or sensible creatures : but they dyd dispraysse & cõdempne the creature of god: & secretely & in corners dyd fyl themselues with

works of good mẽ and of euyll men, beyng all one in apperãce.

Godly & charitable men doo iudge all thynges to the beste.

Luce. v. Math. ix.

Manichei.

delycyouse meattes bothe moze daynty and also moze costly. The Pharyseis dyd praye: but they dyd it in the hedes of many wayes / where they myghte be moste sene/ in theyr chaumbres/ eyther they dyd occupie themselues about trifles/ozels dyd counte and tell monaye.

Pharisees. Math.vi. Math.xxiii,

Psallianes.

☞ The Psallianes dyd praye: but superstitiously/ and vnder this preterte oz pretẽce they dyd lyue of other mẽnes coste & charge/ & dyd not accozdynge to the doctrine of saynte Paule) ☞ Laboure with theyr owne handes / to gete where of they myghte both fynde therselues theyr necessaries/ and also might geue somewhat to pooze folkes. The Ebionites had nothynge seuerall oz in propze/ and they were falsely called apostolici .i. folowers of the apostles: but they dyd condemne and disprayse other) that were possessioners/and had ought of theyr owne / chalengynge proudly & presumptuosly to themselues the praise of godlynesse & true vertue oz holynesse: whiche stondeth not in londes oz in monay/but in the affections. They Apostles dyd spende theyr owneselues whole and altogether / to thende that they myghte allure & bzynge very many vnto Christe neyther

Ephe.iiii. i.Thessa.iiii. Actes.xx.

Ebionite oz Apostolici.

Holynesse stõdeth in the affections. The very perfight holyne.

neyther coulde they by ony iniuries or displesures be compelled and causeb to laye away this affection to wardes ony man. They purposed not/nor wente about to do vengeance to ony man: but whan they were caste into pryson / they dyd synge psalmes / and gaue thankes to the lorde/whan they wer beaten with rodbes/ and beynge ouerwhelmed with stones / they were gladde and reioyced praynge for them / of whome they dyd suffre all these thynges/ whan they dyd raise vp deade men / whan they dyd expulse & driue out deuilles / & whan they dyd with theyr shadowe heale men/that were sycke & diseased:they neuer spake one worde of boostynge or vayne glorie / but professyng themselues to be nought ells but mortall men:they dyd ascribe & referre all the whole praise vnto god. who so euer dothe fulfyll and shewe in very dede this charite/ and this pacience continually with cherefullnesse: yt man & bryngeth forth suche frutes/whereby he maye be discerned and knowne to be a goode tree. DIS. I here saye/ that vnneth there is ony one of the olde writers or authors/in whome there are not founde some thynges dissonante & disa-

of the Apostles.

Actes.v.

Actes.vii.

Actes.v.

Actes. xiiii.

Actes.iii.

Math. vii.

Math.xii.

greynge from the rule of the catholyke faythe: why than that the chyrch receyued and alowed theyr bokes? M A G.

Howe the churche hath alowed the bokes of the olde fathers to be redde

The churche hath admytted and receyued theyr bokes not as canonycal scripture/that is to say scripture of vnwuted and sure auctorite not able to be disproued: but they are receyued as the cōmentaries and workes of men beynge bothe learned and also good and vertuose/neyther doth euerye maner erroure make a man forthwith an heretyke / and in the olde tyme those that dyd expoune and declare the scripture / were pardoned and hold excused/if they did doute of certayn thingȝ/of which it is not lawful to dout any longer after the sentence of the churche publyshed and openly pronounced/ or els if they dyd interpretate and expoune any thyng ī the scriptures/other wyle than the authorite of the churche doth teache nowe. For neyther were al the Grekes/Heretykes/which dyd professe that the holy ghoste dyd procede/ & come forthe from the father alone: nor no more peraduēture was Origen neyther an heretyke therfore because that of desyre to serche out the trouth/he dyd dispute whether the sonne and the holy

Euerye maner erroure maketh not an heretyke.

Origen.

ghost

ghoste had all one/and the same diuyne essence with the father/or els were creatures more excellent than all other creatures. It was lawfull also more than. CCC. yeres after the incarnation of Christe/ to doute whether there were any clensynge fyer or fyer purgatorye: whiche certayne men dyd iudge to be charite. But it is a very poynt of an heretyke/ proudly and obstinatly to rebell and stryue agaynste the euydent verytie or trouth/and whiche hath ben taughte with the publyke and commune authorite. D I S. The name of canonycall scripture/ howe many bokes dothe it comprehend and contayne? M A B. This thynge hathe sayncte Cipriane very playnly and brefly taught. Fyrste the hole scripture is diuyded into two partes/ that is to wytte/ the olde testament/ and the newe. In the olde testament are accompted and rekened the fyue bokes of Moyses/that is to wytte/ Genesis/Exodus/ Leuiticus/Numeri/ Deuteronomiū/also the.ii.bokes of Jesu Nauc/of Judges/and of Ruth. Besydes these/ the foure bokes of kynges/ whiche the Hebrues do make but onely two bokes/ furthermore the boke Para-

The bokes of the canonical scripture.

The bokes of the old testament:
Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.
Josue.
Judicum.
Ruth.
Regum. iiii.

lipo-

Paralipome non. lipomenon / that is to saye / of thynges ouerhipped or lefte out / whiche of the Hebrues is called the boke of Dayes or tymes. Than the. ii. fyrste bokes of Esdre which the hebrues do recke both / but for one / for the thyrd & the. iiii. boke of Esdre are accopted amonge the Apocriphe scriptures. Nexte after these are the. iiii. principal or greater Prophetes Esaias / Jheremias / Ezechiel / and Daniel. To these is added one boke of the. xii. smaller Prophetes. Besides this one boke of Job / & one boke of the psalmes. iii. bokes of Salomon / that is to witte / the boke of Prouerbes / Ecclesiastes and Canticum canticorum / within this nombre / the Authorite of olde men dyd conclude the wolumes or bokes of the olde testamente beynge of trouthe wherof it was not lawfull to dout: but now the boke also of Sapience is receyued into the vse of the churche (whiche certayne men do iudge to be the boke of Philo a Jewe) and another boke which is called Ecclesiasticus (whiche men do thynke to be the boke of Jesu the son of Sirach) there is receyued also the boke of Tobie / and the boke of Judith / and the boke of Hester / and the two bokes

Esdre. ii.

Esaie / Jheremie / Ezechiel Daniel.

The. xii. smaller prophetes Job / psalmes Prouerbes / Ecclesiastes / Canticum canticorum.

Sapience.

Ecclesiastes

of

of the Machabeis. There are receyued also the two Hystories which are annexed to the boke of Daniel/ that is to wit/ the hystorie of Susanna/ and the history of Bel and the dragon/ whiche hystories the Hebrues hadde not: but sayute Jherome witnesseth that hymselfe dyd trãslate them out of the edition of Theodotio. But whether the churche hath receiued these boks with the same authorite with the whiche they haue receiued the other boks aforerehersed: that knoweth the spirite of the churche. Under the tytle and name of the newe testament the cheffe and principal place haue the.iiii. Gospelles of Mathue/ Marke/ Luke/ and Johan/ and with these the Actes of the Apostles. Nexte to these are the Epistles of the Apostles. xiiii. of saynte Paules. Two of Peters. One of James the Apostle. One of Jude. Thre of Johan. And last of all in order is the Apocalipse of saynte Johan. The Hebrues do diuide all scripture into.iii. kyndes or sortes. The canonicall scripture/ they call that scripture/ which without ony controuersie or doute was wryten by the inspiration of the holy ghoste/ in whiche yf ony thynge be founde/ which semeth

Thobie/ Judith/ Hester/ Machabeis.

The bokes of the new testamente.
Mathue.
Marke Luke Johan/ Actes
Epistles.
Paule.xiiii.
Peter.ii
James.i.
Jude.i.
Johan.iii.
Apocalipse.
The hebrues make but.iii. kynde of scripture.
Canonica.

semeth at the fyrste syghte folysshe / vnmete / and agaynste reason: it is not lawfull to iudge that whiche is wryten/ but the mystery is religyously and deuoutly to be serched forthe/and the dulnesse or slownesse of our wytte is to be founde faughte with all / and not the scripture. Another sort of scripture they do call hagiographam/as wryten by holy men of holy thynges. This maner scriptures they did so farre forth esteme and regarde: that they were in dede reuerently red in the congregations or assemblees / but not that the authoryte of them sholde constrayne / or compell in matters earnest and of waygyte. Apocryphe scriptures they called suche as it was lawfull for euery man to rede at home / accordynge to his owne mynde and pleasure: but in open or comen assemblees they sholde not be receyued or redde/nor any man be strayned with the auctorite of them/neyther is euery scripture forthwith canonicall: whiche is red or songen in the churches: and wolde god that it were amonge all men obserued and kept / which was decreed in the counsell holden at Carthago / that no-

Hagiographa.

Apocripha.

thynge

thynge at all sholde be recited or redde in the churches saue onelye the canonicall scripture/the interpretation and declaration/ wherof was done in the olde tyme of prestes and byshopes by worde of mouthe. DISCIPLE. Now a dayes we are kept and put awaye frō the redynge of the holy scripture.

The decree made in the cōsel of Carthage concernynge what thinges shold be red in the churches.

MAGISTER.

But this thynge was in the olde tyme a poynte of most greate and hyghest relygiō and holynes. But the vndyscretnes and presumption of the reders caused and brought to passe/that it was nedefull to shewe a staffe/who so euer redeth the scriptures reuerently / honourynge that thynge/whiche he doth not vnderstonde or attayne the knowlege of. And who so euer is so moche the more gladde to learne of a connyng man / for that he is somewhat prepayred afore by redyng and who so euer redeth / not to the entent for to be armed / and made redy to contention of stryuyng/but to take somwhat therof/wherby he may be instructed to lyue holyly and vertuously / that constitutiō stryketh not hym/nor appertyneth any whyt to such a reder / which constitutiō was ordeyned & set agaynst teme-

How the holy scriptures are to be red, and for what entent.

lemerite and vndiscrete presumption/ & not agaynst the loue and exercise of vertue and godlynesse. DIS. In as much as of both testamentes there is all one & the same god the father/ the same Christe/ the same holy ghost: why is the one called the newe testamente/ & the other the olde testamente: for diuine or godly thynges knowe not of ony age or elderlynesse. MAG. The godhed (as thou sayste) knoweth neither oldenesse or age neither newnesse/ but it was expediente for vs/ that certayne poyntes sholde be newed and chaunged in the exterioure & outwarde thynges/ Christ consecratyng brede and wine/ & called it the new testamente. Now yf thou wolde aske of me what thynges are newed or chaunged: I could recken vp very many thynges. Fyrst instede of the shadowes of the lawe: is succeded and cõmen in place the euidente & open verite/ and that thyng/ whiche the lawe dyd promise by darke rydles and figures: hathe ben performed/ and shewed forth to the bodyly senses of men. & The fleynge lettre hathe ben opened or disclosed: and the & quickenynge spirite hath appered. Furthermore the outwarde ceremonies haue certayne of the

Why the one is called the olde / and the other the new testamẽt

Math. xxvi. What thynges are in the newe lawe: chaũged frõ the olde.

ii. Cor. iii.

bey

ben vtterly and clene taken away: and certayne of them ben chaūged into another more meete and conuenient thynge. The Judaicall choyse of meates is quyte and clene taken awaye / we may lawfully weare garmentes of lynsaye-wolsaye / we may plow or tyll the grou̅d *with Oxe & Asse / because I wyll not reherce other thynges innumerable. In stede of soo manye dyuerse kyndes of hostes and sacrifices: we haue but onely one mysticall hoste or sacrifice. In stede of the onelye temple of Jherusale̅ (for it was not lawfull to make sacrifice onywhere ellys) we haue a churche spredde thrugh out the whole worlde / in which *is now offred a cleane sacrifice / & pure handes are lifted vp in euery place / and in the stede of iniuriouse & paynful circu̅cision is broughte in the easye bathe of babtyme. The Sabbote daye is chaunged into the Sondaye. In the stede of Moyses the seruaūte of god is succeded Christ the sone of god. The grace of the spirite / which before was dispensed and dealed vnto a fewe persones / and scracely: hath nowe ben opēly and plentuously powred out vpon al nations / which are vnder the skye. Finally / heuen / whiche

Deute. xxii.

Deute. xxii.

Malach. i.
i. Timoth

before was shyt euen to godly men also: is sette open by the gospell. For these thynges & many other that are newed and chaunged: it is well called the newe testamente/ nat for that it is vtterly another testamente than was before: but for that it is otherwise geuē or taughte.

Jewes of the olde tyme, in the new testament chrysten men of these dayes, in the olde testamēt

The Jewes: such of thē as through hope of the heuēly lyfe did liue in the alacrite and cherefulnes of the spirite: were in the newe testamente. Agayne those men nowe a dayes / whiche do measure and iudge holynes by outward ceremonies/ and which do gape gredily after earthly thynges/ beynge colde in charite/ & bote to do vengeaunce: suche ylones (I saye) do euen yet cleue and contynue styll in the olde testamente / for that they haue not yet done of / nor layed from themselues the olde man. D J S. All these thynges hytherto for sothe are spoken of you very playnly and clerely. M A. we are comen now to the holy churche/ in whiche we do worshyp the father/ the maker of all thynges/ the sonne/ the redemer of the worlde/ and the holy ghost/ the sanctifier of all thynges. Let vs contynue and abyde in this church. And in this churche let vs walke accordyng to

the

the spirite/s not accordyng to the flesshe.
☞ In this church let vs warre a good warre and fyghte a good felde: that we maye come vnto the wage and rewarde of the eternall lyfe. But if thou thynke it beste: let here be an ende of this communication. i. Timot.vi. ii. Timo.iiii.

¶ The fyfth instruction.

DISCIPLE.

What meaneth it / that to the churche is annexed and added the communion of saynctes? MAY. This particle * Sanctorū communionem is not added in saynete Cipriane neyther in saynete Augustine / neyther doo they so muche as by occasion make any mention of these wordes / wherfore it is very lykely/that this particle hath ben added of some man / whiche wente aboute to declare / what thynge was to be vnderstonden by the holy churche. Ecclesia/that is to say/the churche/is a societe/felowshyp/or company not of all maner men/but of holy men or sainctes lykewyse as this word concio to latyne men with signify and betoken an assemblee or congregation / not of what so euer maner men you lyste:but of the citizens all of one commune weale / assembled * Sanctorū cō munionem. Ecclesia. Concio.

before was shyt euen to godly men also: is sette open by the gospell. For these thynges & many other that are newed and chaunged: it is well called the newe testamente/ nat for that it is vtterly another testamente than was before: but for that it is otherwise geuē or taughte.

Jewes of the olde tyme, in the new testament christen men of these dayes, in the olde testamēt

The Jewes: such of thē as through hope of the heuēly lyfe did liue in the alacrite and cherefulnes of the spirite: were in the newe testamente. Agayne those men nowe a dayes / whiche do measure and iudge holynes by outward ceremonies/ and which do gape gredily after earthly thynges/ beynge colde in charite/ & hote to do vengeaunce: suche ylones (I saye) do euen yet cleue and contynue styll in the olde testamente / for that they haue not yet done of/ nor layed from themselues the olde man. D I S. All these thynges hytherto for sothe are spoken of you very playnly and clerely. M A. we are comen now to the holy churche/ in whiche we do worshyp the father/ the maker of all thynges/ the sonne/ the redemer of the worlde/ and the holy ghost/ the sanctifier of all thynges. Let vs contynue and abyde in this church. And in this churche let vs walke accordyng to

the

the spirite/s not accordyng to the flesshe.
☞ In this church let vs warre a good warre and fyghte a good felde: that we maye come vnto the wage and rewarde of the eternall lyfe. But if thou thynke it beste: let here be an ende of this communication. i. Timot.vi. ii. Timo.iiii.

¶ The fyfth instruction.

DISCIPLE.

What meaneth it / that to the churche is annexed and added the communion of saynctes? MAG. This particle * Sanctorũ communionem is not added in sayncte Cipriane neyther in saynete Augustine / neyther doo they so muche as by occasion make any mention of these wordes / wherfore it is very lykely/that this particle hath ben added of some man / whiche wente aboute to declare / what thynge was to be vnderstonden by the holy churche. Ecclesia/that is to say/the churche/is a societe/felowshyp/or company not of all maner men/but of holy men or saincters lykewyse as this word concio to latyne men doth signify and betoken an assemblee or congregation / not of what so euer maner men you lyste:but of the citizens all of one commune weale / assembled * Sanctorũ communionem. Ecclesia. Concio.

The diuines of later tyme do diuersly expounde sanctorum cõmunionem.

sembled and gathered to gether in one to take counsayll concernynge the commune profytes. And as for the diuynes of later tyme/amonge whome some doo interprete * the holy churche to be the societie of men milytaũte and warryng in earthe vnder Christe theyr capitayne and * the communion of saynctes to be the societie of saynctes triumphynge in heuen / and other some agayne doo expounde by * sanctorum communione the suffrages of the churche profytable and auaylable to all men/whiche are in the bodye of the churche. Other some do expounde it to signifye the sacramentes of the church/which do not profyte/but onely to those/ which do aggregate and ioyne themselues to the churche. Other some agayne do thynke by the name of * communion to be betokened the sacrament of the autre/ which of the Grekes is called Synaxis/that is to saye/a conciliation or ioynynge to gether / for that by this mysterie is figured and cõfirmed the moste straycht coniunctiõ or ioynyng to gether of the mysticall body with the hede / and suche a mysticall societe or felowshyp of all them that doo truely profesle the name of Christe / as

Synaxis.

is the

is the naturall societie of all / the mem-
bres / amõg them selues eche with other
in the body of one and the same lyuyng
sensible creature. Those diuines I saye
which haue ymagined and deuysed these
thynges in dede they doo speake thyn-
ges that are true / but verily in my iug-
gement they do not expresse that / which
is properly declared by these wordes:
saue only y^t in the name of holy church
all these thynges are couertly and se-
cretly comprehended. But this thynge
is true without controuersye or doute /
that there is no gyftes in the catholyke
churche: but they do come to it from the
hede / that is to wytte Christe / although
dyuerse membres haue dyuerse offyces
and operations. DISCIPLE.
There is not in al the world any thyng
that good is: but it dothe come from
Christe. MAGISTER.
Trouth it is / but we do nowe speake of
those thynges / which by fayth in Christ
and by the sacramentes of the churche
do gyue true holynes and vertue. For
els god dothe gyue many commodytes
and good gyftes euen to wycked men /
ye and to asses and oxen also.
DISCIPLE. If they be not of the

All graces & gyftes issuen from the hede Christe.

company or felowshyp of the churche/ whiche doo lyue wyckedly: and agayne we do not know surely of the most part of men/ whether they be good or cuyll: what maner a societe is that of men/ which do not know eche other? MAG.

A notable question.

Answere. Nor we doo not knowe any of the aungelles/ althoughe they do wayte on vs/ neyther doost thou knowe thyne owne soule/ and yet of it is it longe/ that thou dost lyue/ that thou dost moue or styrre and that thou haste wytte and perceyuyng. Noman is compelled or constrayned to knowe certaynly / whether this man or that man be a lyue membre of the churche. It is sufficyent to beleue/ that in the earth there is such a certayn societye and felowshyp of them/ that are predestinated to lyfe / whiche company Christ hath glewed or ioyned to gether with his spirite / whether they be amõg the Indianes/ or els amonge the Gaditanes / or els amonge the Hyperboreanes/ or els among the people of Affryke. And it may be so/ that i the world there are some landes/ other Ilandes / or els dyre landes / which are not yet found of maryners or geographers: in which for all that the Christen faythe is stronge & quycke.

quycke. To beholde the secrete partes of mannes harte / belongeth onely to god/by reason wherof it cometh to passe that the iudgemētes of men very oftentymes are vncertayne. DIS. why thā are certayn men caste out from the churches: MAS. ¶ There are certayn manyfeste and open crymes / whiche (as Paule sayethe) do goo afore vnto iudgemente. Of these crymes men do iudge/ as they maye/for the conseruatiō of the publyke ordre. And yet for all that it happeneth otherwhyles/that the theffe whiche is hanged on the galowes is fauteles/and that the iudge which hath condemned hym/is worthy an haulter/ and it may be also/that the person/that is excommunicated/ is in the felowshyp and communion of the churche / and that he which dyd excōmunicate hym/ is cut away and departed from the churche. Also it is possyble/that he/which is drawne to the fyer for an heretyke / is a very pleasaunte sacrifyce to god / and that they whiche brought hym to the fyer / are worthy to be brente. DIS. what euen than also/whan a man is excommunicated and caste out of the churche/for knowne and euydente murthere

The iudgementes of men are vncertayn. i. Tim. v.

Nota.

or sacriledge: MAG. ye verily / for it maye be/that afore that the byshop doo throwe forth the lyghtenyng or sentense of excommunication agaynst the malefactoure / he be all redy by true contrition of harte/retourned agayne into the fauoure of almyghty god. And yet this thynge because it is vnknowne to men: doth not auayle or help hym any whyt. but that he shall be kepte from the entryng i to the chyrch. DIS. why wold god haue this in the meane season to be vnknowne who are verily good and predestinated to eternall lyfe: MAG. Lest euyll men despairyng/shold synne more hayghnously: and that good men sholde lyue more warely and mekely. Seynge that there are euen nowe so many and so greate debates and stryues: what maner a battayle wold be thā/if there were a manifeste dyfference / wherby the one sorte myght be knowne from the other: Our lord wold not so muche as vtter or dysclose and shewe to his other dysciples / who it was that sholde betraye hym. Nowe for asmuche as it is vnknowne / whome god hath elected vnto blessed immortalyte both they * that do stande/are carefull lest they doo fall/and they

why god wold it to be vnknowne to men/who are predestinated and who not.

Johan.xiii.

they that are faine and doo lye on the grounde / do laboure and enforce themselues to ryse and gete vp agayn. Finally those persones / whiche are feruente & hote in charite: do study and gyue theyr mynde to doo good bothe to good men and cuyll men / to those that are openly cuyll / to the entent that they shold ware wyse agayne and amend / to those of whome they doute whether they be good or cuyl: to the ende that they shold be made better if they be good all redy. And albeit that charite dothe here lese her offyce or worke / yet for all that doth she not lese her rewarde. DIS. which are those sacramentes of the churche / of whiche you made mention incidentlye and by the waye / not longe ago: And what meaneth or signifyeth this worde sacramẽt: MA. Those men which haue spoken more exactely and perfytely / doo call sacramentum an othe / or an obligacion or bonde confirmed & strengthed by the comyng betwen of god or of religion. But our forefathers haue applied & vsed the sayd word to signify y^t thyng whiche the Grekes doo call a mystery / & thou mayst call it a religiouse or holy secrete or pryuyte. D. why is it called a secrete or pryuyte

what this worde sacrament doth signifye.

(crete or pryuyte

MAS. Because the commune sorte of the people was secluded and kept apart from the medlyng with those thynges. Albeit nowe a dayes many thynges are done openly/as whan the water of baptyme is consecrated and halowed. But these ceremonyes and also the wordes wherwith they are done / were hyd and kepte secrete from the people / and were taughte amonge the byshopes from one to another/to the entent that men shold haue the sacramentes in more reuerēce and worshyp. As soon as euer the byshop made redy and was aboutward to consecrate the brede and the wyne: it was not laufull for any lay men to remayne and abyde within the grates or chauncelle. And a certayne Pope of Rome / whan he had aunswered somewhat to a certayne byshope (as I wene of Englande) demaundynge a certayne question concernyng the rytes and ceremonyes of the mysteries / he durste not put in wrytyng the wordes/with which the oyle is cōsecrated and halowed/leste peraduenture if the lettres had ben taken by the waye(which thyng chaūceth ofttentymes) the secret myght happe to haue ben vttered and dysclosed. This

cause

cause in dede is some maner cause. But yet the more true & more alowed cause is this. For that in the sacramentes/by certayn visyble and sensyble tokens and sygnes: there is infused an insensyble grace correspondente and agreynge to the exteriour and outwarde tokens and sygnes. DIS. Howe many sacramentes be there of this sorte and kynde? M. Of the old fathers they are taughte vnto vs to be. vii. in nombre / that is to wyte / matrimony or wedlocke/by whiche we are borne to this worlde. Baptyme/by which we are borne agayne to Chryste/to which sacrament is ioyned. Penaunce / which is as it were another baptyme/by which we are reconcyled to god / but not nowe frely and all out for nought / neyther are the woundes healed without starres. Holye anoyntyng/ by which the yong christen soldyer is cõfirmed and strengthed against the temptations of the dyuell with this sacramẽt were they wonte to be fenced or armed/ whiche were of age inclynyng and leanynge towardes the ieoperdye and pareyll of synnynge / that is to wyte after they were seuen yeres olde. A none after as waryng yonge men/they were robo-

The. vii. sacramentes.
i. wedlocke.
ii. Baptyme.
iii. Penaũce.
iiii. Confirmation.
They were ſ olde tymes. vii. yeres old, afore they were confirmed.

rated

tated and made stronge vnto greate batayles with the sacramēt of the aultare by whiche is quyckened and styred vp in vs the vertue and lyuelynes of fayth/ and we are thorow the commemoratiō of that holy and blessed death/enryched with plenteouse grace: renewynge in a mysticall maner (as farre forthe as is lawfull/that oncly sacrifice/ by whiche we haue obtayned saluation. Agayn because in the tyme of deathe is the laste wrestlynge: therfore is put to the extreme or laste vnction/by whiche eyther the syke man may recouer his helthe/if it so please god/or els he may with fayth and good hope slepe in the lorde/ with these/ as it were with rewardes or gyftes the large benignite and liberalyte of Jesu dothe in the meane season comforte/ and encorage and harten his soldyers/ vntyll the tyme that the batayle or stryfe beyng fully ended/they may be promoted to the stypende or wage of the heuenly lyfe. There resteth or remayneth behynde holy ordre/ by whiche is gyuen auctorite to beare holy offyces/ & to mynister holy thynges. This sacrament maketh for the dignite and also the tranquillyte of the ecclesyasticall

v. Sacrament of the aultre.

vi. Extreme vnction.

vii. Holy orȝdre.

hierar-

hierarchie / for it is semely and accor-
dyng that in the chriſten cõmune weale
the eccleſyaſtical offyces ſhold not be aſ-
ſygned and appoynted to any maner
men/what ſo euer they be / but that cer-
tayne able and mete perſones therfore
ſhold be choſen and pyked out to execute
them/neyther can there be any concord/
where no man doth obeye another / but
euerye man dothe clayme and chalenge
vnto his owne fleſhe auctorite to doo
what he lyſte. ℟ For ſayncte Paule a-
mong the gyftes of the holy ghoſt/doth
recken the gyfte of gouernaunce.

Roma.xii.
i.Cor.xii.

By the ſacra-
mentes are
graces gyuen
as is here par-
ticularly de-
clared of eche
one of them.

D I S. what grace is gyuen by euery
one of the ſacramentes? M A G. If
any man ſhall receyue theſe ſacramen-
tes ſo as they ought to be receyued in
due maner: by the ſacramente of matri-
monye / the prayer of the prieſte beynge
put to/is gyuen the gyfte of the ſpirite/
℟ by which the huſbonde maye loue the
wyfe with chaſte loue / lykewyſe as
Chriſte loued the churche / and that the
woman agayne of her parte may loue
and reuerence her huſbonde as her
lorde / for Chriſtes ſake/and that bothe
of them maye teache / and bringe
vp theyr

wedlocke.
Ephe.v.

vp theyr chyldren (if it please god to sende them any) with very greate dilygence in the chrysten faythe & vertuouse lyfe. ☞ Of baptyme it is no nede to speake. There is no mā but he knoweth that in yᵗ sacrament * the old man with peryth/all synne beyng vtterly destroyd and kylled/whether you call it originall or personall synne / and that * a newe man doth ryse beynge purged and clensed from all spottes of synnes thorowe faith in Christ Jesu/whome Paule calleth a newe creature. It was mete and conuenient / that he whiche was ones borne agayne in Christe / and clensed with the bloude of Christe: shold not retourne * agayne in to the soyle of myre and durte: but for asmuche as in many men charite is colde and fayth is fayne the goodnes of god hath graunted the remedye of penaunce / of which we shall a none haue occasion and mete place to speake. And because yong tendre age is more inclynynge and redy to vyce and vnthryftynes than to vertue and godlynes / by holy confirmation that prouysyon is mynyshed and weilite or aptenes vnto vertue is encreaced and augmented / that it sholde not be infected with

Baptyme.

Rom. vi.

Gala. vi. ii. Cor. v.

ii. Pet. ii. Prouer. xxvi

Penaunce.

Cōfirmatiō.

vyces/

yeres/afore that it doth playnly know/ what yce is. Furthermore/because after the age of. xii. yeres the dyuell doth laye all his ordenaunce / and vse all his engynes agaynst the soldyer of Christe. Fyrste of fleshely luste / of glotonye/and other pleasures/thā afterwardes of ambition and wrathe. He is than ofttymes amōg refreshed with strong meate/ and with heuenly dryncke / that he may be able with a stronge and bolde brest to receyue all the assaultes of the dyuell/ bearyng Christ hymselfe and his spirite in his breste. In the old tyme/they gaue the bodye and bloude of the lorde euen vnto yonge infantes / forthwith after theyr baptyme. That custome is chaunged/and peraduenture it were expediēt/ that also the custome of certayne regions were chaunged / in which confirmation is gyuen to infantes. For almuche as these two sacramentes are not of absolute necessyte / so as baptyme is. And therfore the mothers doo well to make haste vnto the sacrament of baptyme: but those other two are gyuen more conuenyently in theyr mete tyme / and they are gyuen more profytably: if to the sacrament be added also some lytle admonition

Sacramente of the auter.

In the olde tyme infātes receyued the sacrament of the auter, forthwith after theyr baptyme.

Holy ordre

nition or counsayll. And to theese which are chosen out to the mystical offices/ by the sacrament of ordre is augmented & encreated the gyfte of the holy ghoste/ to admynistre and execute worthily and accordyngly the offyce assygned & put vnto them. Lykewyse as we rede/ that

Actes. xiii.

*the handes of the Apostles were layd on Paule and Barnabas / that they myght go forth to the spredynge abrode of the gospell. And vpon Timothe han-

i. Timot. iiii.

des was put on by the prestes/ as sayncte Paule wytnesseth wrytynge to hym. This much to haue touched somewhat by the waye/ concernyng the sacramentes / it is sufficient at this tyme. It followeth in the Crede. ☞ The remission or forgeuenes of synnes. Noman dare entre into the kynges court beyng ragged and spryncled with myre and durte: much lesse than it is conuenient that any man shold entre into holy church/ beyng defyled with synnes. And therfore forth with at the very threshold and fyrste entrye of the church is gyuen a bath/ that he may entre in pure and clene / whiche thyng euen in the olde tyme was observed and kept by an outward ryte and ceremonye / for the sexten of the churche

standyng

ſtandyng afore the churche dore / dyd ſprincle and caſt holy water vpon them that entred in to the churche. And the olde doctoures do referre this article vnto the grace of baptiſme / by whiche all ſynnes are freely forgeuen. And in the Crede whiche is ſongen at maſſe / there is mencion made of baptiſme and none at all of penaunce * I knowledge and confeſſe one baptyme in to the forgeuenes of ſynnes. In the ſymbole of Athanaſius there is no mencion made neyther of baptyme neyther of penaunce / for (as I haue tolde the before) he dothe nat expoune this parte of the ſymbole. The diuines of more late tyme do very well vnder the name of baptyme comprehende alſo penaunce / whiche ſholde ſcaſcely haue founde any place or haue ben receiued in the churche / yf ſayncte ☞ Paule had nat commaunded / that he which had maried his fathers wyfe / ſholde be delyuered to Satan / and anon after had cõmaunded the ſame agayne to be receiued into the grace & company of holy men. Amonge the people of Affrike there was graunted but only ones retournynge agayne into the churche: leſte the ſeuerite and ſharpenes of the

Confiteor vnum baptiſma in remiſſionem peccatorum.

i. Cor. v.

ii. Corin. ii.

The maner vſed in the chyrches of Affrike.

ecclesiasticall disciplyne & ordre/myghte ware fainte. And by the space of certayne hundreth yers/those that were falen into any greuouse or haynouse cryme: were caste out/and kepte from entrynge into the churche / neyther were they receyued in agayne but by open cõfession/ and also sharpe & longe satisfaction and penaunce. Afterwardes because of the frowardnes of rych men/which had leuer stryre and rayse vp a scysme or diuision / than to submytte themselues to the churche / the remedye of penaunce was tempered and modified by the bysshops/so that now the preste onely shold here that thynge / whiche before all the people was wont to here/ whiche preste also shold remedye and heale the woundes with farre more mylde and gentle medicines. This myldenes was not only ordayned to be vsed for cause of the imbecillite and weakenes of men / but also for the custodie of symple and innocente persons/to whome is is expedient not to know the names of many vices.

Pelagius. Iouinianus.

D I S. Haue there ben none errours rysen about this article? MAG. Pelagius and Iouiniane dyd teache that infauntes neded not to be baptized / for that

that (as they thought) infantes had no spotte of synne which myght be washed away/for they sayd that original synne was in none/saue onely in Adam and Eue/but that all other men and women were borne pure and clene from all maner synne/and therfore that in them baptyme was nothynge els/but an honourable signe and toke/by which they myght be receyued into the adoption of sonnes/and myght be commended to the affections and myndes of christen men. But the erroneouse opinion of these twayne the church doth refuse and condemne/folowynge the sayng of Christ in the thyrd chapitre of Johan/ ✠ vnlesse a man be borne agayne by water & the holy ghoste/he can not entre in the kyngdome of god. And sayne Paule in the thyrde chapitour to the Romanes. ✠ All men haue synned: and do nede the glorie of god. Among the people of Aphrike there sprong vp certayn/whiche dyd not receyue them into the communion & felowshyp of the church/whiche had ben baptized of heretikes/vnlesse that they were baptized agayne of the catholyqs. And this doctrine also hath the church reiected and condemned/and

Joannis. iii.

Roma. iii.

hath taught/accordyng to the saying of
Ephe. iiii. sayncte Paule / * that there is but one
baptyme/wherof any maner man maye
be a mynyster / all be it that he be an he-
retyke or an cuyll man / so that accor-
dyng to the mynde of the churche he do
baptyze by the inuocation and callynge
on of the holy trinite / howbe it yet
where as is no necessyte to the cõtrary/
it is conuenyẽt and accordyng/that bap
tyme be gyuẽ by a preste or by deacones
and it is a more sure waye to washe a-
gayne those which haue ben baptized of
hethen men or of Jewes / but with this
exception / if thou be not duely and in
right maner baptyzed I wbaptize the.
In the same Affryke(which accordynge
to the prouerbe of the Grekes / alwaye
bryngeth forthe some newe monster)
Donatiani. sprãg vp the Donatianes/which bosted
that in all churches the grace of bap-
tyme was fayled/saue onely in the chur-
che and congregation of themselues / &
therfore they preched openly/ that bap-
tyme dyd nothyng auayle any man/ex-
cepte it were receyued agayne amonge
them. But the churche accordyng to the
Johañ. i. testimony of Jhoñ Baptiste/vpõ whom
thou shalt see the holy ghoste lyghtyng
& abydynge vpõ hym/this is he whiche

baptyzed: hath taught that mã is no le
other thynge than the mynyster of bap-
tyme/& that it is Chriſte/whiche is the
true authour of baptyme the vertue and
ſtregth wherof is of the bloud of Chriſt
& the capacite & aptnes to receyue it is
by fayth/& that neyther can it be coꝛrup
ted thꝛough faute of the miniſter/which
god doth gyue by faythe/neyther can yᵗ
grace be cõſumed/foꝛ aſmuch as it is in
finite / & ſufficient ynough to abolyſhe &
put awaye all the ſynnes of the woꝛlde/
althoughe there were. x. woꝛldes farre
moꝛe fylthy & ſynnefull than this. Afoꝛe
this there were the Scleucianes/which
dyd not receyue the water of baptyme: Seleuciani.
but onely the baptym of the ſpirite. And
there were ſome alſo/which dyd put to/
& dyd vſe the baptyme of fyꝛe: becauſe
that i the thyꝛd of Matheu Jhoñ Bap-
tiſte doth ſay. * He ſhall baptize you in Math.iii.
ſpirite & fyꝛe: where as by the ſpirite he
dothe vnderſtand & meane the pꝛiuye oꝛ The ſpirite.
ſecrete grace of faythe/which onely the
holy ghoſt doth infuſe oꝛ powꝛe into mã
nes ſoule / & * by fyꝛe he vnderſtondeth
charite/without which faythe is deade. Fyere.
Of all other yᵉ Jewes were fyꝛſt/which The Jewes.
falſly taught that baptyme & fayth are
not ſufficiẽt to the obtaynyng of helth &

saluation vnles circumcision were put
Actuum.xv. to/whose errour was condemned of the
Gala. v. Apostles selues/and specially of Paule:
so that now there is no nede of ony con
Nouatus futation therof/Nouatus and Monta-
Montanus. nus dyd not receyue into the companye
and felowshyp of the churche those per-
sones / whiche after theyr baptyme had
dyshonested and made heuy the churche
with some haynouse and manifeste cri-
me/not (as I wene) for that they dyd
take awaye from suche maner men all
hope of saluation / but that they myght
deryue them the honoure of the felow-
shyp or cõpany/to the puttynge of other
men in feare of doynge the lyke/whiche
thynge saynct Augustine doth wytnesse
and recorde euidently of those persones/
whiche after beynge ones reconciled to
the church by penaũce/had falne agayn
into the same / or els into lyke cryme &
trespasse. Man may shytte to man the
dores of the churche:but heuen no man
may shytte but onely god. So in the old
tyme those persones/which beynge pre-
stes or deacons / had committed an cui-
dent and manifeste cryme/were put out
of the clergy without any hope of com-
myng in agayne. The same thyng was

doue

done to the byshopes. But this seuerite or sharpenesse of correction also was mitigated of them that came after. Concernyng cōfession and satisfaction bothe there hathe ben greate stryfe in tymes passed / and also now these dayes is renewed agayne. But I doo thynke and iudge it both most surest waye / and also most mete to the sauyng and kepyng of the commune concorde/with symple obedience to folowe that thyng / which the auctorite of the church hath taught vs/ that is to say according to the prouerbe of the Grekes/to bowe and lene towardes the better syde; and to abstayne and forbere from such thynges/wherof thou doste stande in doubte. Now resteth and is behynd the last part of the Symbole or crede. The risyng agayn of the fleshe. Here thou heareste the endynge of the world/whan * good men shalbe disseuered and sundred from euyll men/so that the wycked and vngodly persones shall haue no hope to haue an ende ones of theyr payne and tourmentes / neyther the good and godly persones shall haue any sorow or greffe/no nor yet haue any feare of euyl/ * whan also the very creature which doth now mourne with vs/

Nota

Math.xiii.
Math.xxv.
Apo.xxi.
Roma.viii.

How al thynges shall be new after the resurrection.

shalbe delyuered and set free from all maner incommodytes or displeasures. All thynges than shalbe newe / not by chaūgyng of theyr substaunce: but by the reason that theyr qualite shalbe chaunged. By the name of flesche here in this particle is vnderstanded and mente the body of man/by ✱ rysyng agayn is mente reuiuyng and waryng lyue agayne. All the articles of the Crede in very dede are to be holdē and kept by faste and stable beleefe: but this article most specially of all other is firmely to be beleued / which doth bryng moste chefly solace & comforte to good & vertuose men beyng in tribulation and aduersite here in this world/and also on the other seyd agayn dothe putte wycked mēn moste in feare and drede/which els wolde fall without measure or ende into all maner abominations and synnes / if after this lyfe both good men and badde/sholde not be the one rewarded/the other ponysshed accordingly to theyr deseruynges. This is the fundation and grounde of all our whole faythe/whiche ought to be moste stronge and stable / whiche if it be loose and vnstable: al other thynges wel nere are beleued in vayn. Let the wretched

Rysynge a gayne.

The article of resurrectiō of all other, is most firmely to be beleued.

Saddu-

Saduceis therfore goo they? waye/ which in so muche do not beleue the ry-syng agayn of the bodyes: that they do neyther ✠ beleue that there are aungel-les/no no; yet any spirit?/as who shold saye/that there were nothynge verily beyng in the nature of thynges/but one ly that/which is open and perceyueable to the bodyly senses/from which senses nothing is more farre away/than is the very godhed. Fare wel they also whiche do profesle/that the soules shall ryse or reuiue agayne/but the bodyes in no wyse: where as in very dede the soule(in as much as it is immortal)can no more reuiue and ware alyue agayne: than it can dye. But they do call it the resurrec-tion of soules: whan they shall be called forth to blysse/out of the secrete places/ in whiche (after they? madde dreames) they had for a certayne tyme and season lyen hydde. Fare well they also/whiche do denye/that this selfe same bodye/ whiche we do beare about with vs shall reuiue and lyue agayne/but do say that to euery man shall be gyuen another bo dy much more excellent and better than this is. But we shal not be the same mē

Saduceis. Math. xxii. Actuum. xxiii

if we shall not receyue agayne the same bodyes. And I pray you what nede is it to create newe bodyes: whan god by his almyghty power is able to restore these same bodyes/to most perfyght clarite and bryghtnesse/ and also to blessed immortalite: not chaungynge the substance of the body: but chaungynge the qualites of the body into muche better:

Chiliaste

Fare well also the Chiliastes/whiche of the reuelation of sayncte Jhoñ misconstrued and wronge vnderstonded / dyd dreame / that we shall ones reuiue and lyue agayne / and that by the space of a thowsand yeres/we shall vse and enioye plentuosly all the delicies and voluptes of this worlde. But we gyueng credence to the wordes of blessed Job. ✠ And I

Job.xix.

shalbe coumpased agayne rounde about with myne owne skynne / and in myne owne flesche I shall see my god / whome euen I myn owne selfe shall see and not another person and also herkenyng and beleuyng sayncte Paule/which wrote in this wyse. ☞ He that hath reysed vp

Roma.viii.

Jesu: shall rayse vp vs also with Jesu. we (I saye) vpon the faste credence and belefe of these aforerehersed auctorites/ do recken our selfe moste sure and out of doute/

doute/that all men shall reuiue and lyue agayne in the ende of the worlde / with the same bodyes/whiche they doo beare about in earth/and that they shall none otherwyse ryse agayn/than Christ hym selfe dyd ryse agayne / whiche shall conforme and make lyke our bodyes to his owne body glorified. The immortalite of the bodyes/shalbe commune bothe to good men and badde men. But to the wycked psones/immortalite shall bryng or cause euerlastynge tourmentes / and to the good and godly persones / it shall bryng or cause eternal ioye and blysse. Howbe it yet it ought raythere & more truely to be called the eternall deathe of wycked men; than the immortalite of them. And therfore that particle, euerlastyng lyfe (whiche certayne persones haue added and put to out of the masse crede) appertayneth onely to the good & godly men / where as the word of resurrection doth egally appertayn bothe to the good and to the badde. Howbe it yet this worde resurrectiō also is so vsed otherwhyles; that it dothe appertayne onely to good men/as for example whā our lord sayth in the gospell of Jhoñ/I *am resurrection and lyfe. And Paule lyke

Howe this word resurrection is takē other whyles in the scriptures.

Johan. xi.

lykewyse seldome dothe vse this worde
any where/but in the good parte. And
our lorde maketh a distinction and diffe-
rence of resurrections in the. v. chapi-
tour of Jhon: sayng. And those/which
haue done good workes: shall come forth
vnto the resurrection of lyfe. And those/
Johon. v. that haue done cuyll workes/ vnto the
resurrection of iudgement/ for iudge-
mente here he calleth condemnation.
This thynge is more expressly sayd and
spoken in the symbole of Athanasius.
¶ At whose comynge all men must ryse
agayne with theyr owne bodyes/ and
shall rendre and gyue accompt of reke-
nynge of theyr owne dedes. And those
which haue wrought well/shall go into
eternall lyfe/ & those that haue wrought
cuyll: shall go into eternall fyer. So also
sayth Paule in the. vi. chapitour to the
Roma. vi. Romanes. The wage or hyre of synne/
is deathe/ but eternall lyfe is the bene-
fyte and gyfte of god by Christe Jesu
our lorde. He added here eternall or euer
lastyng/ because that lykewyse as vnto
those that are damned/there shall be no
hope of release/ so on the other parte a-
gayne the godly persones shall haue no
maner feare/lest they: felicitye and ioye

myght

myght be at any tyme eyther ended / or
els mynyshed the pleasauntnes and ioy-
fulnes / wherof shall greatly be augmen
ted and encreased by that communion
and felowshyp of all holy men. For cha-
rite / whiche neuer falleth awaye: shall 1. Cor. xiii.
there be moste feruente and hote. Now
charite is no lesse gladde of other men-
nes welthe and welcoynge: than of her
owne. Neyther is there any cause / why
we do nede here to ymagine pleasures of
the body which do stand i meate / drynk /
or the fleshely company of man & woma
for there shalbe than none vse or profyte
of these thynges / but the bodyes shalbe
spirituall / in which we shall lyue as the
aungelles of god done. Now the felicite Mat. xxii.
of aungels is to see the face of the father
whiche is in heuen. And our lorde sayth
the same in the gospel of Jhon. * This Jo. xvii.
is the euerlastynge lyfe / that they maye
knowe the alone / whiche are the very
god: and Jesu Christ / whome thou hast
sent. That knowlege begynneth here by
fayth. And there it shalbe fynyshed and
made full & perfyte / whan we shall be-
hold & see the glorie of hym / his face be-
yng clerely shewed & discouered. DJ.
Are these thynges sufficyente to the
purcha-

purchasyng & obtaynyng of saluation.

MAG. For the obtaynyng & gettyng of baptyme/these thynges are sufficient to a lay man for to beleue: but also that are learned & somewhat growne in age/ ought to beleue all thynges/that are expressed in the holy scriptures/or whiche are of the sayd scriptures euidently gathered or concluded/besydes this what so euer thyng the catholyk church hath with vniuersall and contynuall consent approued and allowed/which churche/ if it haue ordayned or decreed any thing after such fassyon: it was probable and very lykely/that eyther it was begonne of the Apostles/and so hath contynued as it were gyuen by hande from the elders to the yõgers/orels it was brought forth to vs out of the secrete and secrete storehouse of ye scriptures/or els it hath ben shewed and put in theyr myndes by the inspiration of the holy ghoste accordingly as ye state of tymes dyd requyre. And as touchynge to contentiouse and darke doctrine or opinions: in all suche thynges it shall be sufficient for the and suche as thou arte to professe with this ware and wyse circumspection. Concernynge these thynges/I beleue as the

churche

churche beleuyth. This is a more sure waye and more farre from all daunger: than boldly to affirme that thyng/wher of thou arte in doute/or which thou west not perceyue or vnderstonde. DIS. But in extreme ieoperdye/whether it is sufficient to kepe and holde faste the be- lefe in harte and mynde/or els are we bound also to professe with our mouth? MAG. To this poynte saynete Paule shall make aunswere to the for me. ☞ with the harte(saythe he)we beleue vnto ryghtuosnes:and with the mouth confession is made vnto helthe and saluation. And our lorde hymselfe threteneth in the gospell/ ✱ that he wyll not be acknowne of hym for his soldyer afore his father: who so euer shall haue ben afrayde or ashamed to professe hym afore men. But it is one thynge not to professe/ and another thynge to denye. where there is no hope of frute or good to be done/ and yet the ieoperdye is very greate:it is not necessary or requisite that thou sholdeste vtter or bewray thyselfe in such wyse/as we do rede that certayne men haue vnprouoked and vncalled/ euen of theyr owne accorde runne forth into the market/that they myght be slayne

A notable question

Aunswere.

Roma.x.

Math.x. Mar.viii.

he slayne and put to deathe with other Christen men / or els that they haue raged agaynste the solemne festiuytes of Paganes/not for the entente that they wolde brynge any man to Christe: but to thende that after they were slayne of them/they myght be accompted and reckened amonge martyres/Christ dyd lycence or graunt to his apostles no maner violent defence of thēselues/agaynst wycked men:but he onely gaue thē leue to flee. Peter fledde out of prison/Paule fledde out of Damaske beyng let downe by a baskette of the walles.But so often tymes/as the thyng shall come to suche an exigente or pynche/that the name of our lorde Jesu is to be glorified both amonge good men and badde men / the christen/and the hethen: than ought we all the entycementes or pleasures/& eke the feares and displeasures of the world vtterlye despysed & set at nought)cheresfully and boldly to professe that/whiche the chyrche hath taughte.The doctrine and opinion of the Elcesaites is refused and condemned/whiche taught/that in the tyme of persecutiō/men myght lawfully denye Christ with wordes: so that they kept styll the syncerite of the fayth in theyr

Acres. xii.
Actes. ix.

Elcesaite.

in theyr harte and myndr/which saying if it were true/thā dyd ꝑeter the Apostle in vayne wepe so many teares / for that he beynge troubled with feare of dethe/ had denyed his lord and mayster thryes: whan he had not yet so muche spirituall knowledge of hym / as the lyghte of the gospell hath opened vnto vs. Tertullia agayn to much leanyng and inclynyng to the contrary parte/doth not so much as graunt leaue to flee in persecution/ saying that than to flee/is a kynd of denyinge Chriſte. And his sayinge in certayne circumstancies maye be true / but doutlesse they doo lesse offende / whiche stricken with worldly feare doo denye Chryst onely with theyr mouthes: than do they / whiche for temporall profytes sake/do forsake theyr captayne Chriſte/ whose sworne soldyers they became in baptyme both with harte and also with tonge. D I S. whan tourmentes are thretened more greuouse and paynfull than any death: what shall thā the frayl tye of man do? M A G. Our lorde hymselfe hath prescribed a fourme and hath set vs an exaumple / whā that excedyng feare/perelsomnes / & agonye shall come so sore vpon vs: we shall acknowlege the

Math. xxvi.

Tertullian.

what is to be done in the greatte stormes of persecution.

weyknesse of our ouwe might & strēgth & wholly mystrustyng our owne power and ayde/we shall caste our selues flatte vpon the grounde/and with greate confidence and truste shall with wepynge/desyre and call for the helpe of the diuyne power/nothyng consideryng how greuouse or how cruell the thynges be/that are manacyd or thretened to vs/or howe frayle our condition and state is:but consideryng and remembrynge/howe myghty/and howe mercyfull the lord is/vnder whose defence and gouernaunce we do fyght/which is not deafe whan he is called on with faith & trust/but eyther dothe delyuer from euylles/or els dothe adde and encreace strength to vs / that we may strongly and manfully endure and suffre. For faythe is a thyng verily inuincible in all kyndes of batayles / for there do not lacke batayles and stryues euen amonge christen men also/to such persones/as do studye & labonre to lyue godly in Jesu Christ. Nowe who so euer done exercyse themselues dayly in these lyghter & smaller conflictes or skirmyshes:are at that batayle founde vnafrayde / wherfore it is conuenient and mete/that the cheffest & princi-

Fayth is inuincible in al maner bataylle.

ii. Timo. iii.

principall study of a christen soldyer be/ to quycken or styrre vp / and also to encreace dayly the vigoure and lyuelynes of fayth. DIS. By what meanes may one attayne this? M. The fyrst poynte is that / whiche the lorde dothe teache. ☞ Aske & you shall haue. But that the prayer maye not be ydle: lette almoyse helpe / not onely outwarde almoyse / which refresheth & comforteth the body but also spirituall almoyse: by monysshynge louyngly hym that is out of the ryght waye/by teachyng gentyl ly hym that is vnlearned/by mercyfully forgeuynge hym that hath offended or hurte the. To these adde also often hearynge of sermones / and holy readynge/sometyme the one / sometyme the other / by course/often callyng to remembraunce of the deathe of our lorde / namely whā thou haste receyued his body & bloude/ finally often cōmemoration & rehersall of those men & women/whiche in tourmentes & diuerse kyndes of death/haue fought a good batayle or feld for Christ sake by these nourysheme̅tes the sparke of fayth is nourysshed/quyckened/& encreased. D. Good syr/I do gyue thākes to the spirite of Christe / whiche by the

A christen soldyer sholde pryncypallye study to quyckē & encreace this fayth.

The meanes wherby he may do it.

Prayer.

Almoyse bothe corporall and spirituall.

Hearing ofte sermones

Readynge of holy wrytte.

Remēbraūce of Christes death.

Remēbraūce of sayntes. i. Timo. i.

instrument of your tonge/hath vouchesafed to teache me so meruaylouse philosophye and wysdome: except there be yet any whyt more remaynynge behynde. MAG. There remayneth not much behynde that I may teache: but peraduenture there resteth behynd somewhat wherof I may admonysh the/if thou be not yet waxē wery/how be it this thyng haue I done all redy hertofore / by the way. DIS. I verily by hearyng a lytle and a lytle do waxe more thrusty and desyrouse to here. MAG. Than that that resteth behynde: we shall put to/at our nexte commynge to gether.

The. vi. instruction.

DISCIPLE.

I Am comen agayne now / lokynge and longynge for the laste messe of this moste delicate and swete feaste. MA. This resteth or remayneth behynde to confirme eche thyng contay tayned in the Crede / with diuerse testimonies of bothe testamentes. For there is nothynge taught herein / which was not many thousand yeres agoo diuersly shadowed by the figures of the lawe of Moyses / and also shewed or told before

by the

by the oracles of the prophetes / ye and certayn thynges also were euidently expressed. As for exaumple / that there are not manye goddes / and that of one god this worlde was created / for who so euer euen afore the lawe gyuen / dyd lyue vertuously & godly / dyd worshyp onely one god the creature of all the worlde. Now the gyfte of prophecie resteth & ceassed in Johañ Baptiste / as in the ioynynge to gether of bothe lawes / whose fortune it was / that whome other prophetes as it were through a myst dyd shew a farre of for to come: hym he shewed present / poyntyng hym with his fynger. But of all prophetes the moste sure and vndowtedly true prophete was our lorde to his owne selfe / fullfyllynge with his dedes / & declarynge that which was shadowed by the obscure sayinges and figures of of the olde lawe / amonge the people / in parables / and among his disciples somtyme couertly sometyme openly. His diuine nature he shewed with workes and dedes / rather than expressed it with wordes. And who shold euer haue vnderstonde / & that by the brasen serpente / whiche was hanged vp on a stake was shadowed and figured Christ crucified:

Wath. xi. Prophecie ended in Johan Baptiste.

Numeri. xxi.

Johan.iii. Johan. ii. if our lorde hymselfe had not vouchesafed to expounde & declare it: That sayinge of his louse you a sondre this temple / and within .iii. dayes I wyll rayse it agayne / was not vnderstanden not of his owne disciples: vntyll after his resurrection. Moreouer who wolde haue Jone. ii. demed / that * Jonas which was deuoured of a whale / & was cast forth agayne alyue on the thyrde daye dyd prefigure Math.xii. the buryal & the resurrection of Christ. And whan the tyme of his death drewe somewhat nere: he gaue his disciples openly monition and knowlege afore / Math.xx. that he shold be delyuered to the Gentiles / to be mocked / & nayled on a crosse: but he comforteth the same agayn / promysinge / that he wolde ryse agayne on Johan. xxvi. the thyrde daye. Solykewyse afore his death / he tolde them somewhat darkely of his ascension: but after his resurrec- Luce. xxiiii. tion he tolde them agayne of the same more euidently. In lyke maner he tolde Math. xiii. them before * that the mustarde sede / Luce.xiii. that is to saye / the fayth of the gospell / from very small begynnynges shold be spredde abrode throughe out the whole Johan. xv. & xvi. worlde / & also shewed them before / that shold chaunce & betyde the preachers of

the gos-

the gospell. This thynge also he tolde them before that the religion of the Jewes sholde be taken awaye and destroyed / and the religion of the gospell translated/ & conuayed to the Gentiles the Jewes styll contynuynge & remaynyng in theyr darke blyndenesse/ vntyll that at mete & conuenient tyme (accordyng to the prophecie of sayncte Paule) & of the Jewes & Gentiles sholde be made one folde vnder the onely hedepastour Christ. Neither dyd he so much as hyde this from them that the chyrch sholde in tyme afterward to come be assayled with dyuerse heresies: but not ouerthrowne / what nede me to make many wordes: seynge that all thynges hytherto haue so chaunced & comen to passe / as they were prophecied & foresaid/ to doute now than any whyt of the laste iudgemente / and of the rewardes of good men and of wycked men / semeth to be a poynte of extreme blyndenesse / we do gyue credence to a diuyner or sothesayer / if he haue tolde vs. iii. or iiii. tymes before the trouthe as it hath after folowed: and to hym that in so many thynges and so vnbeleueable afftyr the iudgemente of man / hathe all

Math. xxi.

Roma. xi.

Johan. x.

Math. xxiiii.

wayes ben founde true of his sayinges/ shall we not nowe gyue credence in one thynge that is behynde? But this part/ for asmuch as it belongeth to the Jewes and Paganes more than to christē men and hath also ben dilygently wrytten & taughte of Tertullian and Cipriane: at this tyme I wyll passe ouer it/ beynge cōtent as it were with a fynger to haue shewed and poynted to the fountaynes/ out of which thou mayst drawe vp these thynges/ if it please the. Nowe resteth behynd the admonition and counsayll/ that we may lyue well and a ryght accordyng to the ryght fayth. Fayth is a thynge of a fyery nature/ where so euer it is/ it is not ydle/ but lykewyse as in a laumpe the oyle fedeth and norysheth the flamme/ lest it be quenched and go out/ so doo the workes of charite fede & noursche fayth/ that it do not fayle or dye. Fayth gendreth and bryngeth forth good workes/ but they agayne of theyr parte do noursche theyr parente or mother. And therfore dyd the lyghte fayle and goo out in the laumpes of the foolysche virgines: because there wāted the oyle of good workes. And all be it the rule & fourme of good lyuynge is wont

to be

Fayth is of a fyre nature alwayes doynge.

A similitude.

Fayth bryngethe forthe good workes and is nourysshed agayn of them.

Math. xxv.

to be fet out of al the bokes of holy ſcrip
ture / yet for all that in this ſymbole or
Crede / howe ſo euer ſhorte it is / there
is contayned the hole philoſophie of ly-
uyng well & vertuoſly/neyther is there
any vertue/vnto which it dothe not in-
ſtructe vs / neyther is there any vyce/
agaynſt which it with not arme or fence
the mynd of man. * For the dyuel wal-
keth about through the fold of the chur
che / as it were a rorying lyon ſechynge
whome he myghte deuoure / whome
ſaynete Peter bydeth vs reſyſte beyng
ſtronge and bolde / not with confidence
and truſte of workes or of our owne
ſtrength: but in fayth. DIS. you haue
armed me with fayth: now you do cha-
ritably / whan you teache a yonge ſol-
dyer to vſe his armoure. MAG. Our
lord hymſelfe taughte vs / that all the
preceptes of the lawe are ſummaryly &
generally contayned in this one.
☞ Thou ſhalte loue thy lord god with
all thyne harte/with all thy ſoule / and
with all thy powers: and thy neygh-
bour as thyne owne ſelfe. But no man
can loue god aboue all thynges: except
that he w beleue/that there is nothyng
more beautyful or fayrer/nothyng bet-

In this shorte Crede is contayned the whole philoſophie of lyuynge well & vertuoſly. i. Pet. v.

Matth. xxii.

ter/nothyng more true / nothyng more amiable or louely/than he. For who so euer beleueth that any other thyng be: syde hym / is eyther better / or els equall to hym: that man doth not beleue that he is god. He therfore that hathe caste hymselfe whole vpon god: can loue nothyng/but that which he doth loue for goddes sake / neyther can feare anye thynge/but that whiche he feareth for goddes sake. And euen forthwith with this begynnynge * Credo in deum. I beleue in god: are cutte awaye/or at the leaste wyse are mitigated & aswaged all the desyres of the flesche: to any of which if thou dost obey/ despisyng and not regardyng the commaundemētes of god/ it is euydēt & playne / that thou makest to thyselfe another god / what so euer thynge this is that thou preferrest afore god. Our lorde whan he dothe call god/ & mammon or ryches / two lordes contrarye the one the other: he dothe as it were compare & matche two goddes to gether/ & sayncte Paule calleth couetousenes/that is to saye loue & desyre of money/idolatrye. The same Paule noteth & rebuketh them / that are gyuē to lucre of money & to the pleasures or pra-

Math. vi. Luce. xiiii.

Ephe. v.

fytes

fytes of the body with a slaunderous re-
porte/whose belye (saythe he) is theyr
god. The same agayne wrytyng to the
Corinthians calleth the dyuel/the god
of this worlde/nor for that he is in very
dede a god or a lorde: but for that he is
both a lord & a god to them/which des-
pisyng the very lord god do gyue them-
selues to hym into seruitute & bondage.
And that/which hath ben sayde of aua-
rice & pe desyre of money or ryches: the
same is to be thought & iudged of al vi-
ces/namely capitale & deadly. Apos-
tasie/that is to say forsakynge or goynge
away/is a slaunderous & a rebukefull
worde amonge christen men/ and not
without a cause doutlesse (for if among
them/which are nought els but mē/the
name of a rebel or a runne away or trai-
toure be abominable: howe much more
shame & rebuke is it/willingly without
cause/to go away from such a capitayn
to whome we are bounden with so ma-
ny sacramētes/with so many gyftes/so
many bondes/not vnto his better/or to
his egall or pere/but frō the best capp-
tayn of all/to the very worst of al: & the
eares of al christē mē wel neye to abhor-
re the name of Apostata/but wolde god

Philip. iii.

Apostasie.

the myn-

The maner of ordinaūce wherwith the dyuell goeth aboute to ouerthrow and vaynquesche vs.

the mynde of them dyd lykewyse abhorre and hate the thynge selfe. Nowe the dyuell for the moste parte fyghteth agaynst vs/ & goeth about to ouercome vs / with thre maner engynes or ordynaunce/that is to wyt/ignorance/hope of commodites / and feare of the contrarye. But pure faythe (as it hathe ben sayd heretofore) putteth away all darknesse or blyndenesse of the mynde / but neyther flatterynge hope dothe begyle/ neyther gastfull feare dothe cause hym to shrynke / or moue a fote from his good purpose: whiche hath set all his whole truste in god. Howe sore doth it vexe and trouble some mennes myndes the loue and desyer to knowe thynges after to come: One man wysheth or desyreth longe lyfe/and hateth deathe/he counsayleth with astronomers and calkers of mennes natiuites. But he that dothe verily beleue and truste in god/beyng careles and without feare/ saythe with sayncte Paule. * To me Christ is lyfe: and death is auauntage. Another man hath a shyp fraygted or laden with costly merchaundyse/he asketh counsayll of astronomers: but the godly man sayth. God send this viage.

Faythe and sure truste in god: putteth by all maner temtations.

Philip. i.

to be

to be prosperouse and luckye / if he shall
iudge it to be expedient for me: if not:
that which he shal gyue me for this da-
mage and losse: is better than all wares
Another man is payned and oppressed
with sykines: and sendeth for an in-
chaunter: the vertuose man saythe. He
is my lorde / he is my father / let hym
scourge me euen as it shall please hym-
selfe: so that he wyll acknowlege me for
one of his sonnes: and inheritoures of
eternall felicite. Brefly that man fea-
reth but smally / what so euer fearfull
thyng is in this lyfe / which doth truely
feare hym / that maye whan he is offen-
ded and displeased / send both body and Math. x.
soule into hellfyre. He doth but lyghtly
and smally hope for the commodites of
this worlde: whiche doth consydre and
remembre / that god after this transito-
rye and brefe lyfe with promyse lyfe eter
nall. And who is so madde / that he wyll
despyse or proudely disdayne any man:
if he do consydre that hymselfe whole is
lesse in comparison vnto that vnspea-
keable magesty of god than is a gnatte
in comparison to an elephant: Or how
can he despyse that man as vyle: whom
Christe no foolyshe merchaunt / hathe
vouche-

vouchesafed to raunsome vs bye agayne
with his owne bloude: If it be a gaye
and an excellent thyng / to haue the be-
nevolence and fauoure of a prynce: this
is the prynce of princes. If it be a dan-
gerouse thyng to runne into the displea
sure & wrath of a kyng: this is the kyng
Apo. xix. of kynges and lord of all lordes. Many
men are sadde and heuye: for that they
are commen of a lowe & a pore stocke or
kyndred: but fayth comforteth them a-
gayn/tellyng them/that those men are
truely noble & gentlemen: whome god
dothe acknowledge for his sonnes and
heyres / & of whome he is gladde to be
called father. Other agayne are made
proude & hyghmynded by the reason of
theyr noble & worshypfull auncesters:
but fayth shewethe them that there is
one commune father of all men / afore
whome there is no difference betwen a
prynce & a page/betwen a pore man & a
rych man/betwen a bonde man & a free
man. The more that euerye man is for
vertuose lyuynge accepted & in fauoure
with hym: the more noble: the more
myghty: & the more ryche he is. This
onely lord doth Christe shewe vnto vs:
whome we sholde worthily feare. This

onely

onely father he wth shew to vs: whome
we sholde loue/ whome without any re-
systence & gyueng many wordes agayn
we sholde obey/ whome as sonnes / not
bastarde / or goynge out of kynde / we
sholde countrefayte and folowe. We you
(saith Christ) perfyte/ lykewyse as your Math. v.
heuenly father is perfyte / whiche caus-
eth his sonne to ryse vpon bothe good
and badde folke: & sendeth downe rayne
both vpon the ryghtuose & vnrightuose
Those men that haue abundaunce and
plentye of the cõmodites of this world/
as ryches: honours: nobilite: power:
beaulty: & suche other thynges: whiche
are wonte to cause the mynde to swell
and ware proude: to them theyr pryde
is anone tourned into feare / if they do
consydre to what iorde they are detters
for all these thynges: in whose handes &
power it lyeth whan so euer he lyste to
take away frõ vnkynd persones: what
so euer thynge he hath gyuen to kynde
persons: & to whome they w knowe that
accõptes must be gyuen of euery partic-
ulare thyng/ and of whome they maye
here forthwith these wordes * why or
wherof art thou proude/ thou that arte
noughte / but earthe and asches:

why

why art thou so ioly / and makest thou it so gape with other byrdes fethers? why dareste thou despyse thy neygh-boure as a vyle caytyfe: which hath the same father/and the same lord/that thy selfe hast? why dost thou disdayne hym as a bondeman: seynge that he is redemed and boughte with the same pryce/ for whiche thyselfe was raunsomed? why setteste thou lyght by hym and despyseste hym as pore/of whom the father hath care and mynde/which is the lord
1.Cor. iii. of all thynges? were they pore men: to whome the Apostle wryteth. ✱ All thynges are yours/& you are Christes owne why doeste thou set hym at nought as pore which is ascribed and called to the inheritaunce of the eternall lyfe: as wel as thyselfe/yea and which peraduēture shall in this poynte be preferred/ & haue preeminence afore the? For in the gospell it is sayd agaynst ryche men/of the
Luce.xvi. pore men/ ✱ that they may receyue you into theyr euerlastynge tabernacles or dwellynge places. He whome thou kepeste vnder as a bondemā/is thy fellow seruaunt. He whome thou despyseste as vyle borne / is thy brother / he whome thou regardest not/as beynge pore and frend-

frendeles: hath aungelles mynystrynge and doyng seruice to hym. Thou beyng proude of the palace/ doste mocke and skorne the vyle & homelye cotage of the poore man: but for that poore man/the cõmune father of you both/ hath buylded the palace of the whole worlde/ for his cause do the starres shyne/ for his cause do the celestial spheres or circles moue and tourne rounde/ for his cause dothe the earth bryng forth her frutes/as wel as for the. After this maner hath one & the same faythe caused and broughte to passe/that neyther the prosperite of this worlde can cause vs to be wanton and proude: neyther aduersite can make vs to despayre. And who so euer dothe beleue/that there is a god gouernynge all thynges: that man beleueth that he is more present to eche one of vs/than any man is present to hymselfe/ and that he doth more exactely and perfytly see and beholde the secrete corners of our harte/ than we do at none dayes see any body beyng set afore our eyes: How than can it be/ but that man/ whether he be in darkenes: or els in lyght/ or whether he be alone/or els with many in company/ shall with much drede and muche reue-

reuerence so ordre his workes & dedes / leste there myght be any thynge/that sholde offende and displease the eyes of his father/and lord/and also his iudge. This whole worlde is the temple of god / in whiche he sytteth as hede and ruler. If than it be so / that we are ashamed in a temple of stone to do any thynge vnhonest or vnseemely / with how much more reuerence and drede oughte we to occupye our selfe in this temple? There are dyuerse and sondrye dartes and weapons / wherwith that tyraunte the dyuell goeth about to wounde vs : but agaynst them all this onely shelde is sufficient : * Credo in deum. I beleue in god. If he do stryke at ye with the darte of pryde: caste forth agaynste hym the shelde * I beleue in god / whiche howe greatly he dothe hate proude myndes/ he hath declared in Lucifer. If he doth prycke the with wrathe to vengeaunce: make aunswere * I beleue in god / whiche hath reserued and kept to hymselfe the auctorite and ryghte of doynge vengeaunce saying. Vengeaunce or ponyshement is myn/and I wyll requyte/ If enuye dothe brenne thy mynde: saye

The whole worlde/ is the temple of god.

Pryde.

wrathe.

Rom. xii.
Deute. xxxii.
Enuye.

I be-

☞ I beleue in god/which distributeth his giftes to euery man as he lyste hym selfe/why shold I enuye my brother and felowe seruaunt the liberalyte & bounty of our commune father and lorde: How muche more ryght and reason is it that I shold gyue thankes to my father and lorde for two causes: bothe for that he hathe gyuen so manye thynges to me aboue my deserupnge / and also for that he dothe gyue these thynges to me by my brother / for what so euer thynge is gyuen to any one of the membres / that same thynge is both the vauntage/ and also the anouramēt of the whole body. Auarice. If auarice dothe tempte and prouoke the to dyscepte and rauine or extorsion sayinge/ onlesse thou dost make haste to gather goodes by hooke or crooke / by ryghte or wronge, thou shalt be oppressed with pouerty in thyne age/thy chyldren shall begge: make answere / I wyll not do it for * I beleue and truste in god that he the which fedeth the sparowes / whiche clotheth and coureth the lylyes of the feldes: shall not suffre his owne souldyer to starue and perysshe for hunger. If concupiscence shall Math. vi. Luce. xii. Glotony.

prouoke the to excesse and superfluite of meate or drynke and suche other: saye/ god forbede that I shold do this/ ☞ for I truste or beleue in god/ whose lyberalite and bounty hath graunted me these thynges / not to glotony and intemperance: but to sobre and measurable vse/ what so euer parte hereof is bestowed vpon the fullfyllyng and satisfyenge of concupiscence: it is theefte/it is rauyne/ yea moreouer it is sacrilege / it is idolatrye / what so euer remayned aboue my necessaries it was the goodes of pore mē/it was due to the mēbres of Christ/ and that it is bestowed on drunkennes and surfeyte:is in the contempte & dyshonoure of god offred in sacrifice to deuylles. Lechery. If fleshely luste wth prouoke the to fornication and adultery: refuse and defye it:sayng. ☞ I beleue in god the father/to whose eyes these thynges are displesaunte. I wyll neuer do so lewdly that for so lytle a pleasure I wyll lese the inheritaunce of the heuenly ioyes/& the securite and quietnesse of a good and clere conscience. He is a foolyshe merchaunte / which wyll alowe such maner exchaunge. If I wolde be ashamed to commytte any such synne/if my earthly

fathes

father were present to loke on me: howe much more ought I to feare the eyes & syght of that heuenly father? Nowe if we do come to Christ / which hath more familiarly set forth afore vs the ensaumple of vertuose & godly lyfe: what parte is there of the christiane philosophie / whiche we maye not sufficiently learne hereof? who wolde not be kendled to the loue of virginite and chastite: whan he heareth that Christ was borne of a virgine / which also in his owne body hath commended virginite to vs? who wold not be ashamed to defyle wedlocke with adulteries / or in wedlocke to serue the fleshely lustes: whan he considereth and calleth to mynde the wedlocke of Mary and Joseph more chaste than all virginite? Beslydes this / whan he shall consider and thynke / that so muche honoure hath ben gyuen to the nature of man / that it hath ben receyued to the company and felowshyp of the diuine persone in Christe / and that it doth sytte on the ryght hande of the father: sholde he not be afrayde to caste downe hymselfe to beastly pleasures of glotony & lecherye? The aungelles do acknowledge and do worshyp the mystery / as sayncte Peter

The hyghe dignite of the nature of man.

doth wytnesse in the fyrste chapitour of the fyrst epistle. And therfore in the .xix. chapitoure of the Apocalipse/ whan S. Johan fell downe on his knese to wor= shyppe the aungell: the aungell forbad hym saying. ✠ See that thou do not so/ I am thy felowe seruaunte / and of thy brethern hauyng the testimonie of Je= su/ but afore the incarnation of Christe/ the same was not sayde lykewyse to A= braham or to Daniell: whan they wor= shypped an aungell. In as muche than as aungelles do confesse and acknowle= ge the dignite of the nature of mā: how vnworthy and howe vilaynouse a dede is it / to defowle it with the moste vyle fylthe of vyces and synnes? why do we
ti. Pet. i. not rayther herken to sayncte Peter ex= hortynge vs in this wyse. ✠ By whome he hath gyuen to vs precious and most greate promysses / that by reason herof we sholde be made partitakers of the di= uine nature: if that we wyl flee from the corruptiō/ that is in the world through concupiscence and lust. Furthermore he that with pure & whole fayth doth pro= fesse hym to be lord & owner: howe dare he be bold to stealc any part of hymselfe from hym/ & gyue it to the dyuell / in as

much

much as he is whole his owne/to whõe he dedicated & gaue hymselfe whole in baptyme. He that professeth hym to be Jesu: why doth he seche for saluation or helth of any other thyng/than of hym? He that professeth Christe moste louelyng hyng & prest: with what face with he despyse & make lyghte of his lawes? with what face doth he suffre that blessed and honourable sacrifice to be offred for hymselfe in vayn: which Christ wold to be frutefull & helthfull to all mē. The sonne of god for thy loue was made mā/ to the entent that he wold make the of a mā a god/& doist thou in despyte of hym make thyselfe of a man a creature more vyle & worse than any brute beaste. Beside this/ what other thynge is all the lyfe/ye deathe/& the resurrectiõ of Christ than a moste pure and clere myrrour or glasse of the euāgelical philosophy. Obedience is hyghly cõmended & praysed/& not without good cause: this without exceptiõ is fyrste & principally due to god. Christ was obediente to his father euen vnto death/& that ye death of the crosse. Next after god it is due to ye parētȝ. He was made obedient & subiect to thē: whā he was not yeelded & vnderstõden of thē.

The lyfe of Christ is the myrrour of all vertues. Obedience.

Phillip. ii.

Luce. ii.

Some obedience also is due to them that beare any cõmune office/although they be euyll men: he dyd not withdrawe hym selfe from iudgement/but * whan Caiphas demaunded a question of hym/requyryng aunswere therof in goddes behalfe: he made aunswere/and certayne aunswers * he made also to Pilate. Herode he dyd not greatly regarde to aunswere / for asmuche as he dyd not there beare any commune offyce or authorite/but dyd onely for his pleasure & myndes sake goo about to haue gotten some miracle wrought of hym. Satan the tempter he dyd reiecte in al poyntes * of the vncleue spirites he dyd not so muche as suffre to be praysed. It is a greate vertue to dyspise humane and worldly glorie: he although he was god yet bare the person/and playde the part of a seruaunte or bondeman in earthe/ * whan a kyngdome was offred to hym he refused it/the glorie of his doctrine & of his miracles he referred whole to his father. The vertue of charite is to hurt no man / and to do good to all men. All his doctrine/his doynge of miracles all to gether / to be shorte / his whole lyfe / was nought ellys but benefycēcie & wel

doyng

Math. xxvi.

Johan. xviii. and. xix. Luce. xxiii.

Math. iiii.

Luce. iiii.

Despysynge of prayse & vayn glorie.

Johan. vi.

Charite.

wyng towardȝ all men: he neuer soughte
those thynges that were foꝛ his owne
pꝛofyt oꝛ pleasure: but he spẽt his owne
selfe whole / vpon the pꝛofyte of other
men. This was that onely whole bꝛents
sacrifice and most pleasaunt and accep-
table to god. How feruent a sayinge of
charite was that whan he sayd. ☞ I
am come to send fyꝛe into the earth and Luce.xii.
what els doo I wyll oꝛ desyꝛe than that
it shold be kendled and bꝛenne: I haue a
baptyme wherwith I must be baptized:
and howe am I troubled and vexed in
my mynde to haue it fynysh ed ꝛ bꝛought
to an end: No man (sayth he) hath grea Johñ.xv:
ter charite oꝛ loue than to spend his lyfe
foꝛ his frendes: he not onely spente his
lyfe / but also suffred the ignominie and
shame of the crosse / and that foꝛ his ene-
myes also / with his laste woꝛdes * pꝛay Luce xxiii.
ing foꝛ them / by whome he was put on
the crosse / ꝛ with whose blasphemouse
woꝛdes he was scoꝛned ꝛ reuyled / euen
in the tyme of his paynfull suffrynge.
And yet foꝛ all that dyd not the loꝛd say
vntruely / foꝛ whan he sayde * no man
hath greater charite he spake of the cha
rite and loue that is in man. There are
tolde and recited in bokes / rather than

are beleued certayn exaumples of excellent loue and frendshyp that hathe ben betwen men as of one frende that hath put hymselfe in daũgyer and ieoperdye of his lyfe for another frend/but the charite and loue that Christe had / passeth all maner charite of men / for that was an heuenlye : and not an earthlye fyre/ which ye holy ghost dyd kendle and not naturall affection: and are not we ashamed to be called Christen men / whiche not onely doo spende our lyfe for the sauyng of our frendes: but also for a small profyte or auauntage / with disceytes / lyes/ & periuryes/do begyle our neyghboure / with violence doo spoyle & robbe hym / with false accusations do brynge hym into daunger of his lyfe? Coue-

Despysynge of ryches.

toufnes or loue of rychesse is a cõmune vyce / as the contempte and despisynge of ryches is an excellẽt and a syngulare vertue. But who was more naked and more pore in this world: than he/which

Math. viii.
Math. xxii.

had not where * he myght so muche as reste and laye downe his hede? whiche knewe not the coyne of the emperoure? (I speake as touchynge his manhede) whose clothes (which spoyle was onely

Johan. xix.

left) was distributed and parted among the sol-

the soldyers? I do not saye these thyn-
ges/for that men sholde seche for payn-
full and greuouse pouerty: but for that
it is a shame and a fowle thyng to hym
that hath professed Christe/ to take po-
uerty so vnpatiently/that he sholde crye
out and call hymselfe therfore many ty-
mes a wretch and a caytyfe. why shol-
deste thou be ashamed of pouerty/which
is commune to the with Christ the lord
of all thynges? Or why dothe any man
lesse esteme or regarde his neyghbour
for pouertyes sake/ and dothe not ray-
ther worshyppe in hym the lykenesse of
the lorde? wrath or desyre of vengeaũce
is a tyrannicall affection. It is an harde
thynge to wyll well to hym / whiche
hathe minyshed thy substaunce/whiche
hath gone about to take away thy good
name or thy lyfe. But this thynge shall
be made more easye to the / if thou haue
respecte and do loke vnto that pure vn- Pacience.
spotted lambe/whiche was so rayled on
with so many reuylyng wordes/so ma-
ny wayes layde in wayte for / to make
short/was boundẽ/bespytted/buffeted/&
vexed with all maner mockes & scornes/
& hãged on a crosse betwen. ii. theues: &
yet neither with any word neither with
any coun-

any countenaunce or sygne euer gaue any signification or betokenynge of an angry mynde / neyther spake any other thyng than wordes of most feruent charite and wyldenesse. After his resurrection also he appered oncly to his disciples and frendes / to the entente that he wolde bothe take away theyr heuynes / and also confirme and establysshe theyr fayth / he shewed hymselfe to none of the other / vpbrayding and castyng in theyr tethe the purposes and enforcementes of theyr wycked myndes disapoyntyng and sayeng. I am he / whome you haue wrongefully condemned / whome you haue reuyled / whome you haue coueted in suche wyse to be destroyed / that there shold not remayne so much as any sygne or token of an honest remembraũce. I am now alyue in spyte of all your tethes. But what dyd he? He charged & commaunded his apostles / that euen to those same / of whome he had ben cruelly and vngoodly handled / they sholde preache the grace of the gospell / that is to say / by fayth in Christe free forgeuenesse of all synnes / and euerlastyng lyfe in the worlde to come. This lyfe bryngeth with it many gyftes and incommodities.

Christe after his resurrection appered oncly to his disciples and frendes

dites. If we do suffre them patiently for the lordes sake: we doo suffre to gether with hym/but much more/if we do suffre affliction vnworthily for ryghtousnesse and vertue. If we do practyse this dayly/that the desyres of the fleshe may without rebellion obey the spirite/ we do learne to dye with Christe. If beyng departed from this world/not so much in body as in affection/ we doo come at that perfection/we are buried to gether with Christ. If by baptyme from deade workes (that I maye vse Paules wordes) we beyng ones clensed from al spottes doo walke from hence forwarde in newenesse of lyfe/not onely not rollyng agayne into the myer/from whiche we were made clene/but also hastyng to perfection by all degrees of vertues/than do we ryse agayne with Christe/whiche raysed from deathe dothe/no more dye/ whan by these meanes daylye in vs the contempte and despisynge of earthlye thynges doth encreace/and therwith also doth encreace the desyre of the heuenly lyfe/than do we with hym ascende into heuen/ with the fete of our bodyes treadyng on the earth/but with the affections and desyres of the harte beyng

To suffre with Christ.

To dye with Christe.

To be buryed with christ

To ascende with Christ.

conuer-

conuersaunt in heuen/in suche wyse orderyng all our thoughtes/ & after suche maner temperynge and dispolynge all our dedes & workes / as though we dyd lyue in the syght & presence of god / & in the company of all sayntes/ as in very dede we doo. Nowe are we come to the holy ghost/whiche after the doctrine of sayncte Paule/is the geste and inhabyter of godly myndes / whiche hath consecrated for a temple vnto his owne selfe That man/that doth beleue this: howe is it possible/that he shold not be afrayd to pollute the temple of god? (for it is polluted euen with vncleane thoughtes: also although the dede be away) and suche an amiable and louely tenaunt or geste dryuen out / to make of the temple of god a stable or lodgynge of the dyuell? Christen concorde is greatly commended/without which there is no religion or holynesse / no felicite or welthe. Of this concorde haste thou a perfyte exaumple in the father/the sonne/and the holy ghoste Another exaumple nerte to it/haste thou in the name of the church: whiche is knyt to gether with so many bondes/hauyng but one god/one father all one lawes/one baptyme/ all one the same

without concorde there is no holynesse, nor felicite.

same sacramentes/the same spirite/and
waytyng & lokyng after all one/and the
same inheritaūce. In this church if any
man cōtynue: although he haue fallen/
he hath many of whom he may be hol-
pen vp agayne/ neyther can he lyghtly
miscary or perysshe/ hauynge so many
thousandz of intercessoures prayyng for
hym. Those shepe that kepe themselues
within the walles or cōpasse of the fold:
are in lesse daunger of the wolf. But be-
cause here in this worlde we haue conti-
nuall stryffe & batayl with our aduersa-
rye: we must walke warely & wysely ac-
cordyng to the lawes prescribed & set of
our capitayne & lorde/to the obseruyng &
keppyng of which/for asmuch as our im
becillite & weakenesse is nothyng suffy-
cient of it selfe/we must with cōtynuall
prayer beseeche & desyre heuenly helpe/
which is redy to all men/if a mā do aske
& desyre it fructfly: if cōtinually/if with
a tremblyng & a reuerent fayth & truste.
To bothe these we shall be more mete/
fyrste if we do referre all that belongeth
to vs vnto god / as the fountayne and
authour. Secōdarely if we do accustome
and wonte our selues to haue respecte
not to ye particular persones/but to the
whole

whole vniuerſall company or congrega
tion of the churche. If we wyll do the
former of theſe two thynges/in al proſ-
perouſe thynges/ and ſuche as come to
paſſe accordyng to our myndes/we ſhall
gyue thankes to god/ and if any aduer-
ſyte ſhall chaūce vs (whyles we do take
it patiently/as a thyng ſente of god/ey-
ther to amende vs/or els to trye & proue
vs) the outwarde cuyll or greſe ſhall be
tourned to vs into very good or profyte
I ſhall gyue the an euident exaumple.
Thy corne cometh vp proſperouſly in
the feldes / here the pagane wyll prayſe
his owne policie and laboure / he wyll
prayſe the temperate and ſeſonable we-
ther of that ſomer. But a chriſten man/
lykewyſe as if he had receyued all theſe
thynges of the hande of god/he gyueth
thankes to his bountuoſe father/which
with ſo greate largeneſſe and liberalite
doth prouyde for his ſonnes & ſeruaun-
tes. And if any good thyng be gyuen or
done to vs by men/we ſhall acknowlege
the goodneſſe of the lorde / whiche hath
gyuen to thīs man that he is both wyl-
lynge / and alſo able to do it. Agayne if
any greſe or diſpleaſure and hurte haue
chaunced to vs by men / and as we do

thynke

thynke of wrake or vengeaunce / it doth come to our mynde and remembraunce / it is better to suffre this iniurye pacientlye / lest if he be prouoked he do me greater hurte or displeasure / he may beynge my frende recompence me this harme & damage with much encreace and auantage: peraduenture we do so deserue som prayse of worldly wysdome / but no prayse at all of godlynesse / but if we do thynke thus to our selues / the lord doth by this mannes malyce scourge me / for his loue I wyl suffre this veratiõ what so euer it be: by this meane bothe shall we be lesse angry with our neyghboure: and also we shall be made more redy to the amendement of our lyfe / than to reuengynge of the iniurye done to vs. Briefly worldly and carnall affections or desyres shall haue the lesse tyrannye in vs / the violence of whiche is wont to plucke vs and carye vs awaye from the obseruation and fulfyllynge of goddes lawes / to synnefull and wretched dedes. Our mynd is therfore to be accustomed and wonted / that in all thynges / whether it be prosperite or aduersite: it may forthwith sette her eyes faste towardes god. Nexte thyng to this is / that in our

mynde we doo consydre and beholde the vniuersall churche / as one body vnder one hed Christe. By this meane it shall be brought to passe / that bothe we shall be the lesse grcued with our harmes & incommodites / if we shall call to remembraunce & reken / that we do suffre them for many and with many. And also we shall reioyce more of other mennes good fortune and welthe / than of our owne / neyther shall we haue enuye at any mā: if we shall consydre / that it is our owne / what so euer good thyng the felowshyp or company of the church hath. Finally god shall here our prayers the more gladly and wyllyngly: if we shall not euery man doo proprelye and seuerallye his owne busynesse / but shall aske and desyre cōmune profyte and furthraunce to his honoure and glorie. For charite is the thynge / that is most acceptable & pleasaūt to god * but she doth not seche those thynges that are her owne: but those thynges that are Jesu Christes / now the churche is the body of Christe. By this meane shall it come to passe / that our lorde beynge delyted with thy charite / shall gyue the euen the same thyng which thou woldest haue desyred

* 1. Cor. xiii.

properly

proprely & particularely for thyne owne
selfe/more largely and plentuously/than
if thou haddeste asked it onely for thy-
selfe. This consideration if it shall be
tourned by often vse and custome into
an habyte: it shall so enlarge and com-
forte our mynde/ that it shall not be of-
fended with euery maner thynge / ney-
ther shall it stond styll at small offenses/
neyther whan it sholde doo a benefyte
shall it nyggardly counte and recken/he
is a frenche man: and I am an almayne
he is a vyle rascalle: and I am a noble
man/he sayd this or that not long agoo
by me: but shall cherefully and gladly
gyue a benefyte / as to the membre of
Christe/as to one that is christen / as to
one that is a man. DISCIPLE.
If it sholde not be any payne or grefe to
you: I wolde very gladly learne this
also of you/which are the principal and
chefe lawes/accordyng to which (as vn
to the rule or lyne) a man ought to di-
recte and ordre his workes / and also
whych is the beste fourme and maner of
playnge. MAG. The. x. preceptes of
goddes law are knowne to euery man/
neyther can any man teache any better
preceptes than those whiche god hym-

The. x. com-
maundement-
tes of the law

selfe hath gyuen or taught/ neyther can there any better fourme and maner of prayer be prescribed than that whiche our lorde hymselfe hath voutheſafed to prescribe & teach/for the sonne knoweth beste / with what fourme and maner of prayer his father moste specially is delyted and pleased. IVD. But those preceptes and commaundementes were gyuen by Moyses to the Jewes. Nowe our lorde hath delyuered vs from that lawe. MAG. God forbyd it my deare sonne/the whole lawe is owers / and agreith with the gospell/saue that we do now professe & knowlege that thyng to be done & fulfylled / which they dyd loke for afterwarde to come / and also saue that the same thyng which was spoken and put forth to them as beynge rude & begynners/in ryddles and darke fygures to vs is sayd & spoken in a more playne and clere maner. Onely certayne outward ceremonies are partely put quyte and clene away/and partely are chaunged and applyed to the euangelicall vertue and holynes. But as for the other preceptes or cõmaundementes: the gospell dothe none otherwyse delyuer and make vs free from them / saue that by

the ver-

the reason that charite is augmented in vs/ we do those thynges wyllyngly and gladly of our owne accorde/whiche the commune sorte and moste parte of the Jewes dyd for feare of payne or ponyshement/for els what a lyberty(I beseche you) sholde that be: if we myght forsweare our selues/do adultery/or cõmytte theft? Dyd Christ therefore come into the worlde/that we sholde haue lyberty to synne vnponyshed? No verily/ but that we sholde not synne at all / as beynge borne agayne into hym/whiche knoweth no whytte of synne/we do honoure and worshyp the same god whom the Jewes dyd honoure: all be it as touchynge to the rytes or ceremonyes and maner of immolations and sacrifices/ we do worshyp hym after another fasshyon. And the fountayne of all the commaundementes is that fyrste/that is to saye the greatest of all: ☞ to loue god with all our harte/and our neyghboure as our owneselfe / for this speche dothe summarily and briefly comprehende all the preceptes of lyuynge / & who so euer doth want these two poyntes/although he doth perfourme & fulfyll that thyng/ whiche the wordes of the lawe do pre-

scribe and commaunde and though he doth auoyde and eschwe that / which the lawe doth forbydde: yet for all that doth he not obserue and fulfyll the lawe / as for exaumple / if a man doth not kyll his enemye / not for that he dothe not owe hym euyl wyl / but for that he doth feare the ponyshement thretened by the lawe: this man is a manqueller afore god. But that man / whome in the heate of angre / the loue of god and of his neyghboure doth reuoke and call backe from wyng myschefe / & which thinketh thus to hymself / god forbyd that for cause of any man beynge enemy to me. I sholde fall out from the frendshyp and loue of god / & hurte my neyghboure to whome although he be an euyll man / yet I ought to wyll well for goddes sake / to whome it is moste pleasaunte and acceptable / if for an iniurie and displeasure / we doo a good tourne agayne / neyther forgetth it to me / though man doth make but euyll recompence to me for my benefytes / I haue a trusty and a sure faythfull detter / to whome I lende this stock to haue encrease / he wyll pay me agayn with inestimable lucre or gaynes: that man (I say) that thus with thynk onely

hath

hath obserued & fulfylled the commaun
dement of the law. D. Now I long to
here those .x. lawes wryten with the fyn
ger of god. MA. They are recited in the
xx. chapitour of Exodi / neyther do they
nede any declaration (for the wordes of
a lawe ought to be playne and clere) & if
any thyng in them doth nede or requyre
an interpretour or expositour: there are
very many men/whiche haue done this
allredy sufficiently. Onely I shall in few
wordes admonyshe and gyue warnyng/
that euery one of these preceptes dothe
stretch further / and are extended more
largely / namely amonge christen men:
than the commune sorte and the moste
parte of men doth iudge or thynke. The
fyrst precepte therfore is this. ☞ Thou
shalt not haue any straūge goddes in my
syght/thou shalt not make the any gra-
uen ymage / nor any maner similitude/
or lykenes / whiche is in the firmament
aboue / and whiche is in the earthe be-
nethe/neyther of those thynges whiche
are in the waters vnder the earth. This
precepte agreith with the fyrste artycle
of the Crede: so that it nedeth not here
to make many wordes / and I haue all-
redye tolde the / that this precepte is

The fyrst co-
maundemēt.

violated and broken/not onely of them/ which do worshyp the sonne / the mone/ and the sterres/or els a man/a serpente/ an oxe/or a kowe / or a dogge / or els do worshyppe the ymages of these reherced thynges/or els of fendes in stede of god: but also to idolatry do enclyne & appertayne all curiouse artes and craftes / of diuyning and sothesaying / of iuglyng/ of doyng cures by charmes or withcraft in whiche althoughe there be none expresse conspiration with deuylles or wycked spirites yet neuertheles is there some secrete dealyng with them/and so therefore a secrete denyinge of god. If thou desyrest an euident argument and token herof / it is redy and not to seche/ whan the inchauntoure goeth about to take out of thy body the hede of a darte or of an arow/say this with good fayth to thyselfe / if this thynge be done with the wyll and pleasure of god / I praye god it may do me helpe or ease/if not/I had leuer suffre the wound of my body/ than the wyckednes of my mynd : thou shalt see the inchauntour to laboure all in vayn. Neyther is it vnknowne to me what they are wont to laye for themselues/which do sette greate store by the

All curiouse artes appertayne to idolatrie.

art cal-

art called magia naturalis/and whiche do greatly esteme and regarde the iudiciall astronoumye. It belongethe to the christian religion and holynes/to flee euen from those thynges also/whiche haue the parell and daunger/or els the appearaunce of impietye or myssbeleue. That man refuseth and forsaketh all these thynges/who so euer he be/that truely professyng one very god hath abiured all false goddes. For we ought not so much as to receyue any benefyte of any man/which is gyuen with the offendynge and displeasynge of god. To make shorte. Euery cryme appertayneth to idolatry. He that for his wyues pleasure hath offended god: hath renyed god/and hath honoured his wyfe for a goddesse. He that for the kynges pleasure doth spoyle wardes and fatherlesse chyldrē that neuer deserued it/or which doth committe any other lyke cryme: he dothe honoure the prynce in stede of god/let them flatter and dysceyue themselues as much as they lyste/let them reherce this precept euery day a thousand tymes professyng god with theyr mouthes: yet Paule cryeth agaynste thẽ/saying: they denye god with theyr de-

Euery cryme is a spyce of idolatrie.

Tite. 1. des or workes. D I S. why are they not than ponyshed as idolaters? M A. Because partely the frayle and weakenes belongynge to the nature of man doth excuse them/ and partely the greate multitude of them that do offende: but especiallye because it is a verye harde thynge for vs to iudge of the mynde of mā. But who so euer all they? lyse tyme of a set purpose doo goo aboute to gete ryches by ryghte or wronge/ by hoke or by croke/ do hunte after pleasures/ layinge a parte both the drede and also the loue of god: let them knowe and understande surely / that they are no whytte better than thy are / whiche doo brenne frankyn sence in the honoure of Iuppiter/ or whiche doo slee a lambe in sacrifice to Venus / or els a gotte in the honoure of the god Bacchus. D I S. Sythe in the same commaundemente ymages are with so greate diligence forboden to be made: howe fortuneth it that nowe a dayes the churches of christendome are full of ymages. M A S. The people of the Iewes was verye grosse and meruayloussly inclynyng and redy to the superstition of the Gentiles: so

Nota.

Of ymages in the churches.

les: so that scantly they dyd beleue any thynge to be / whiche they dyd not see with theyr eyes: and therfore the lawe with so many wordes fearyd them kea-pynge them farre away from the moste parylouse and daungerful pyt or dyche. Nowe after that all paynymrye is by the lyghte of the gospell extincte and de-stroyde: there is not the same ieopardye and daunger that was than: and if any poynte of superstition dothe remayne styll in the myndes of certayne vnlear-ned men/it may easely be put awaye by good admonition and holye doctrine. Untyll sayncte Hieronymes tyme there were holy and deuout men (and so were they taken and alowed) whiche dyd not suffre any ymage to be in the churches/ neyther paynted / nor grauen / neyther wouen / no not so muche as of Christe/ (as I trowe / because of the Anthropo-morphites:) but by lytle and lytle the vse of ymages hathe cropen in/ into the churches. And peraduenture it sholde not be verye vnsemely or vnsyttynge/ if in those places / in whiche god is so-lemnelye and communelye honoured/ none ymages at all were sette / beside

the ymage

Of paynting what profyte doth come: if it be aptely & conuenyently vsed.

the ymage of Christe crucified. But yet payntyng / if it be metely and cõuenyently vsed and put to / besydes the honeste pleasure that it bryngeth or causeth / it doth also helpe verye muche to remembraunce / and to the vnderstondynge of the history / wherfore it was sayde not vnwysely nor vnpropcely of one / I wote not how / but payntyng is to vnlearned men the same thynge / that bokes are to learned men / ye moreouer euen a learned man also dothe otherwhyles in payntynge see more / than he doth in bokes or wrytyng / and is more vehemently moued or styred to affections: as we shold be more moued and styred / if we dyd see Christe hangyng on the crosse / than if we dyd rede / that he was crucified. And payntyng setteth the thing forth to the eye / as farre forth as is possible and perfourmeth that euidence / makynge the thynge manifeste: which many men with crafty speech and narration do coueite to attayne / and yet can not / but the lyfe of Christe and of the apostles / namely that whiche is shewed and wryten in the canonicall scriptures: shold do very well to be set in alayes or pics / in the porches / and in cloystres.

Pictures are the bokes of vnlearned mẽ

cloystres. For suche maner ymages do put into our myndes certayn holy and godly thoughtes: euen whan we are occupyed about other thynges. And lykewyse as of the olde fathers it was very well constituted and ordayned / that nothynge sholde be recited or red in the churches beside the canonicall scripture / so were it conuenient / and wold do very well / if in holy places there were nothyng set forth in picture or caruyng which is not had in the holy scriptures. Last of all / * Moyses by the commaundement of god / dyd set in the tabernacle two cherubims of golde / in the hyghest partes of the Propitiatorie. And in the vessels of the temple whiche Salomon dyd buylde: there were grauen ymages of oxen / of lyons / and of the cherubims. Agayne in the thyrde chapitoure of the second boke of Paralipomenon / the cherubims are grauen on the walles. In the myter of the bishop / was the ymage of the mone: in his garmēt / the ymages and similitudes of pomes granates. It is not lykely therfore / that to ye Jewes was vtterly forboden all kyndes & sortes of ymages: but it was forfended the that they sholde haue ymages after the maner

Exodi. xxv.

iii. Reg. vii.

Exodi. xxviii

maner of the payntynes/that is to saye/ which sholde be set forth to be adourned and worshypped. The boke of Deuteronomium as it were expoundynge and declarynge this same whan it dothe reherce this precepte/it addeth. ℣ Non adorabis ea neq; coles: thou shalt not honoure nor worshyp them. And for the same purpose and entent was added in the. xx. chapitoure of Exodi these wordes ℣ coram me. i. in my syght/or presence/or afore me. That ymage is set in the syght of god: which is made egall to god for nothyng / that wanteth reason: is apte to receyue adoration / that is to say outward veneration ℣ worshyp/nor cultum/that is to wyt/inwarde veneracion and honoure. A chrysten man/if he dothe bowe his hede to the ymage of Chryste crucified/he knoweth that none honoure is due to the wodde or tree/but through the occasiõ of y^c^ ymage he wyth worshyp that thynge/which the ymage doth represent. Now if any man for the loue of Chryste doth loue the ymage of Chryst/i so much that he wyth otherwyse kysse it / ℣ dothe laye it vp in a clene place(so that superstition be away) I wyll suppose that this affection ℣ deuotion is not vn-

Deute. v.

Adoratio

Cultus

not vnpleasaunt to god. For els what we do i the chyrch kysse the gospel boke we do not worshyp the parchemente/or yᶜ gold/or the yuory/but we do worshyp the doctrine of Christ. And peraduēture it shall not be vnprofytable / if the bysshopes / euerye one of them in his owne diocesse/do ordayne & decree concernyng this matter according to the present vtilite of theyr flocke / but yet so/that it be done without disturbaūce/sedition & iniurie/for that there sholde be ymages in the churches / there is not so muche as euen any constitution made by mā/that doth cōmaunde it . And as it is a more easy thyng & soner brought about/euen so it is also a more suerer way & further from leoperdye / to put out all ymages from the churches / than to obtayne or bryng about/that neyther measure shal be passed in them/nor superstition mengled or put to in yᶜ vsyng of them. Now although the mynd be pure from all superstitiō/yet it is not without the appearaūce of superstitiō/whā one yᵗ maketh his prayers / dothe knele or fall downe flat afore a treen ymage/and hathe his eyes faste sette and lokynge vpon it / speakethe to it / gyuethe kysses to it / nor doth

Nota.

nor doth neuer pray at all / but afore an ymage. This wyll I adde moreouer who so euer doth fayne and ymagine to themselues god to be another maner one / than he is: they do contrary wyse to this precepte worshyppe ymages of theyr owne makyng. The Jewes haue none ymages in theyr temples: but they haue in theyr myndes moste fowle idoles / whyles they do ymagine the father to be without a sonne / whā in very dede he hath a sonne / whyles they do ymagine hym to be alone whan he hath in his felowshyppe the sonne / and the holy ghost. They do not therefore worshyp & honoure god / so as they do boste & make auaunt that they do: but in the stede of god they doo worshyp an idole: whiche they haue framed and made to themselues in theyr owne myndes. Thus muche to haue sayd for cause of exaumple / let it suffise at this tyme / the residue thou shalt gesse of thyne owne selfe. But for as much as the dignite of that moste hyghe and souerayne magestie requyreth this / that not onely thou sholdeste haue a meruaylouse good opinion of it in thy mynde / nor onely that thou sholdest abstayne from the worshyppynge of

To imagine god to be another maner one / than he is in verye dede: is idolatrie.

idoles /

idoles / but also that thou sholdeste not dishonoure it amonge men/so muche as with any vnreuerent or vnfittyng word it is therfore added. ☞ Thou shalt not take the name of god in vayne/for cus-tomable vsage of lyght wordes / dothe by lytle and lytle mynishe in the myndes both of the speakers and also of the hea-rers / the reuerence that is due to god. But suche was the maner of the Gen-tiles or paynymes/which i euery thyng welnere / were it neuer so tryflyng and folysshe/ye or els neuer so fylthy and ry-baldouse communication: vsed oftenty-mes to repete these wordes by Juppiter Edepoll/Ecastor/Medius/Fidius:and wolde god that there were no christen men now a dayes/which of a lewed and vngratiouse custome / at euerye thyrde word do put to an othe!/ by god/by god-des deathe / namely whan they playe at dyce or cardes / or els whan beyng well wette they do make sacrifice to the god Bacchus/we do rede that certayne em-perours of the Romaynes / although they were paynymes / dyd commaunde those mē to be chastened with whyppes which hadde swore per genium principis. And amonge the Iewes the name

The seconnd precept.

of god was had in so greate reuerence and honoure: that they dyd wryte that mystycall and pryuie name / whiche they do call tetragrammaton / with letters not to be expressed or pronounced: but let this be geuen to the grosse myndes of the Jewes (for god is as much innominable: as he is inymaginable and invisible) it belongeth to the euangelicall holynes/neuer to name god or Christe/ or the holy ghoste/without greate cause or vnreuerently: lest the wordes or communications be tourned and do go into affections / and affections be tourned & do go into operations and dedes. This thynge is to be noted and marked/that he dyd not saye / thou shalte not name god: but he sayd * thou shalte not take the name of god. For that thynge is taken: whiche be applyed and put to some vse / and that thynge is taken in vayne and vndiscretly: whiche is taken to a prophane and a vyle vse / as whan a man sweareth by god in a matter of smal waygh te or valoure/for those men that doo swere/to the entent that by the reason of theyr othe they myghte the soner and more easily discepue/or whiche doo sweare by the reason of dronkēnes / or

wrath/

wrathe/or for theyr pleasure: these men (I saye) are very nere to blasphemye. At the leaste wyse let vs gyue that reuerence to god the prince and lorde of all creatures / whiche the frenche men doo gyue to theyr kynge / whiche doo neuer name theyr kynge/but puttyng to wordes of good lucke/and touchynge theyr bonette. Let vs therefore/whan we doo name god/ or Christe / eyther bowe our knees / or do of our cappes/or if it be so/ that we maye do neyther of these. ii. at the leaste wyse with some lytle bowynge of the hed/and with some countenaunce let vs shewe outwardly some token of reuerence. DISCIPLE.

The maner of franch mē.

By this communication of yours. iiii. doutes do pryncke and trouble my mynd The fyrste is / because this precepte semethe to belonge vnto the loue of our neyghboure / in as much as we are forbydden by this name to begyle or dissceyue our neyghboure. The secounde is/for that by this secound precept that thynge semeth to be permytted/whiche by the fyrste commaundement was forboden: for the name of god is a creature and lyke to an ymage.

iiii. doutes.

The thyrde is/because the same thynge semeth to be forboden by this precepte/ which was forbodē by the fyrst precept/ for no man dothe wyttyngly forswcare hymselfe by god/whiche hath good opinion and iudgeth well of god/for eyther he iudgeth that god doth not know the myndes of men/or els that he is not offended with synnes. The fourth is/that they/which do now a dayes swearc/for the moste parte doo seme to violate and breake this commaundement: for (accordyng to the sayngc of the wyse preacher) in worldly thynges pertaynynge to men. Is vanite of vanites/and all is but vanite. In these thynges therfore it sholde neuer be lawfull to swcare.

Ecclesiastes i

Aunswere to the fyrst dout

MAG. To make the aunswere in few wordes to euerye one of these thynges. The.iii. fyrst preceptes are in a certayn maner one/ and do chefely appertayne to Latriam which is the greatest & hyghest worshyp/ which is due to god onely/as vnto hym that is beste of all/and whose hyghnes dothe not receyue the, felowshyp of any creature. But as farre forth as the contempte and despysynge of god doth redounde to the hurte of the neyghboure:so farre forthe this precept doth

doth also appertayne to the loue of our neyghboure / lykewyse as also euery iniurie done against our neyghboure wth appertayne to the contumelie and dishonoure of god/for as muche as in hym is/that man doth hurte god/which settyng at nought his commaundement/ dothe hurte his neyghboure / but he is more nere to blasphemie/which wth begyle his neyghboure/swearynge by the name of god:than he is that disceyueth hym with symple and playne wordes without an othe / for he abuseth to his owne lewed affection and desyre / bothe the honoure of goddes name : and also the religion and deuotion of his neyghboure / whiche by reason of the name of god beyng put to/wth beleue hym vpon his othe / and wolde not haue beleuyd hym without an othe. To the secounde doute I make this answere. The name of god spoken or pronounced of man / is a creature/neyther to that worde is the knee bowed : but to hym whome that voyce or worde dothe signifye and betoken. Now it is nothyng lyke of an ymage/for there is no peryl lest the voyce or word of a man shold be worshypped:but in ymages there is no ieopardye / be-

To the secounde.

cause certain philosophers haue taught that lykewyse as into a body beyng aptely made of nature/a sowle doth entre: euen so into an ymage proprely and conuyngly made deuylles or wycked spirites do entre in. And it is necessary that god by some sygne or token be declared and sygnifyed / for and vnto whiche vse the speche of man was chefely and principally instituted and ordayned. To the thyrde doute this aunswere take thou/ that (after my mynd) those men/which doue swere in theyr dronkennesse / or in theyr angre/or whiche for the entent to dysceyue or to hurt/done wyttyngly forswearе theyrselues : are rayther breakers of the fyrst precept and commaundement/than of the second/for such maner persones (as thou doste saye) eyther do not beleue that god is/or els they do beleue that he is dull and foolysche/ that he dothe not knowe what men done / or els they beleuen/that he is slepy and ret cheles / that he doth not care what they done/or that he is cuyll/so that he doth fauour vices/or els vnrygh tuouse/that he dothe not ponysche noughtynes. But those persons/which eyther of custome/ or els without great cause / do willfully swere/

To the thyrd doute.

swere/they do synne & trespase agaynste
this seconde cõmaundement. And that
I maye aunswere somewhat also vnto
the fourth doute. Our lorde among his
auertisementes and counsayles of per
fection putteth this also/that we sholde
vtterly abstayne from swearynge any
maner othe. The same thynge hathe se-
med best to certayn approued wctoures
of the churche. But with what colour
the custome may be excused of thē / that
nowe euery where done swere well nere
in euery matter or busynesse / let other
men loke/but veryly me semeth that an
othe can scantly be excused / but eyther
by necessyte / or els by the grauite and
waygtynesse of the matter. By often
othes / we doo learne to forswearc our
selues & to make false othes. I can not
tell whether any man doo swere well/
which swereth willingly. S Paule wth
sweare / but not for a cloke or garment/
nor for money / but for the honoure and
glorie of yᵉ gospell. How be it yet I wyl
not saye/that euery custome or rashenes
of swearynge is dealy synne / but dout-
lesse it is very couseu aad nere to synne/
and it is no good trustyng to this daun
gerouse waterbanke.

To the .iiii. doute.

Wath. v.

Nota.

Therfore the more sure way is to folow the counsayll of our lord/and of sayncte James. The thyrd precept hath diuerse respectes / for it appertayneth to the honouryng of god / prescribyng & appoyntyng euery .vii. day/in which man shold altogether/that is to say/both in mynde and body gyue hymselfe to the workes belongyng to the honoure of god/whiche is called Latria/that is to wytte/to hymnes / to prayers / to holy doctrine / to sacrifices/ and to almoyse dedes/and to other exercyses & passetymes/whiche do quycken and styre vp fayth and loue towardes god:leste any man myght excuse hymselfe / and saye that he had no laysour for his necessary occupations & busynesses/to gather his mynd to those thynges/whiche are appertaynynge to deuotion and honouryng of god. It appertayneth also to humanite and gentlenesse towardes our neyghbour / for so greate was bothe the vnmercyfulnes & also the couetousnes of ye Jewes in the olde tyme(and euen so is it now a dayes of some christen men (a lacke the more pitye it is) that they wold graunt no recreation or reste at all from labourc / to theyr bondemen/to theyr handemaydes

The thyrd cō maundement

and to

and to theyr hyred labourers or seruaũtes beyng aliens and straungers. And this cause dothe not the lawe dyssemble or hyde/whan it addeth in the.v.chapitour of Deuteronomium * Remembre that thyselfe also hast ben bonde & haste serued in Egypte/and that thy lord god hath brought the out from thence: to thende that the remembraũce of goddes myldenes and gentlenes shold be an ensaumple to them of humanite and gentlenes to be vsed towardes theyr neyghbour. For lyke cause was the Jubile instituted/that is to say/the yere of lyberte and fredom/euery seuenth yere. And as for that which is added in the.v.chapitour of Deuteronomium of the ore also and the asse/eyther it was set against the vnsatiable couetousnes of certayne men/whiche/whan it is not lawfull for themselues to exercyse any seruyle worke yet doo let forthe theyr beastes to other men/vpon the sabbot daye/for lucre of money/or els is it an hyperbole or exces added to the entent/that we shold be remoued further awaye feom inhumanite and vnmercyfulnes towardes men/syth we are bidden to spare euen our beastes also/for this vnmercyfulnes or cruelty

Deute. v.

The Jubile. Deute. xv.

towarde brute beastes / is a degree and steppe to vnmercyfulnes and cruelte towardes those men / that are subiectes vnto vs / for the ore & the asse also done vs seruice. And as for this sayinge of

1. Cor. 9. Paule. ☞ Hath god any care or mynd of oren? He meaneth not by it that god hath no care at all of oren (for as muche as accordyng to the wytnesse of our lor-

Math. 10. des owne selfe in the gospell / there dothe not so much as a lytle sparow fall to the grounde without hym) but he denyeth that goddes onely and chefe care is of oren / for lykewyse as he hathe created the helpynge beastes for mannes cause / euen so dothe he care and prouyde for them / for mannes cause. ❧ IS. what is a seruyle worke? MAS. For

what worke is called seruyle. sothe all maner outwarde worke / which is wont to be exercysed for cause of lucre and getynge of money / as husbondrie / carpentrie / bying and sellynge / and suche other lyke. ❧ IS CIPLE. why is that forboden / that is an holy worke? MAS. This outwarde worke

For what entent the bodily labour is forbode to be vsed on the Sabbote day. is not forboden as beynge vitiouse and noughty / but therfore is it prohibited / that the worke which is of it selfe good / sholde gyue place to that worke whiche is best /

is beste / and to that worke / for whose cause man was principally and chefely created and made / that is to wyte / that he shold know / shold worshyp / shold honoure / and shold loue god aboue al thyngs. DIS. May not god be honoured but by bodily reste and abstaynynge frō labourc? MA B. yes verily / he bothe maye and ought to be honoured also in ye myddes of our labourcs. But vnneth may a man lyfte vp his mynde towardes god / so as is mete & accordyng that he sholde do / except he be free from such maner labourcs / which both do cōsume & spende away the tyme / and also done challenge to themselues a greate parte of the mynde / and done call awaye from the beautie and comelynes of the open & cōmune assemble. Therfore this lawe was chefely & principally gyuē to weake men & of grosse mynd / to the entent that by outward reste of the body they shold learne to haue theyr mynd also idle & at reste frō all troublouse affections & desyres / that is to wyte / frō hatred / from wrath / frō ambition & desyre of honoure or promotiō / from all fleshely lust / & such other carnal affectiōs. They therfore ye dyd so reste on the sabbot dayes / y they

For what worke man was created chiefly.

Nota.

(dyd

spende those dayes eyther in slepe / or in tryflyng tales/or in sluggeshnes or idlenes: they dyd in no wyse obserue & fulfyll this commaundement/for as much as they dyd not that thynge / for whose cause this precept was gyuen. And therfore the lawe speketh thus. Remembre thou / that thou do sanctifie the daye of reste/for to sanctifie:is to spende in holy workes/and not to prophane or pollute it with any operations vnsemely or vnmete for god. DJS. why was the.vii. day appoynted to this? MAG. The lawe it selfe hathe expressed the cause/ sayng. ☞ The seuenth day is the sabbote of thy lorde god. Now sabbaton in the Hebrue tonge/is as much to say/as reste. This same thing was more playnly spoken in the.xxxi. chapitour of Exodi. In syx dayes the lorde made heuen & earth and in the.vii. day he ceased or rested frō al worke / Do not here imagine a frame or buyldynge wrought and fynished with the labour of.vi.dayes/and than the mayster workman beyng wery on the syxte daye to haue recreated & refreshed hymselfe of his werynes in the seuenth day with rest and idlenes. The whole mysticall scripture of Genesis entendeth

Sabbatum.

The entent of the whole boke of Genesis.

tendeth this / that the Iewes sholde remembre/that this worlde was created & made of god/not to thende that we sholde reste in those thynges which are of this worlde:but that we by the thynges created/hauyng knowledge of the creator & maker/sholde according to his exaumple reste from the loue of vnsyble thynges/& by fayethe and innocencie of lyfe(whiche is the true peace and reste of the mynd) make haste vnto that eternall reste. Thou hearest here after a certayne maner thre sondrie sabbots. The fyrst was the sabbote of god alone / without vs. The secounde sabbote is owers by his beneficence and goodnes/but vnperfyte here in this lyfe. The thyrde sabbote is perfyte in the worlde to come. Besydes this he wold/that the vnkyndc and forgetfull people sholde haue in remembrance the mercy of god/by which they had ben delyuered from the most harde and cruel seruitude of Pharao/which figure doth also teache vs/that we sholde haue in memorie/that we haue ben redemed by the bloud of ye vnspotted lambe from the most sowle tyrannye of the dyuell:lest thorow vnkyndnes we doo fall agayn into greater bondage and thraldome. Thre maner sabbotes.

bome. D I S. you sayd ones that the lawe of Moses/as concernyng ceremonies/was abrogated and taken awaye. But this commaundement for the most parte semeth to appertayne to the kynd or sorte of ceremonies. M A G. I sayd that certayne ceremonies were abroga ted / but not all / for it is not abrogated to pray vnto god kneelyng on our knees neyther is fastyng nor sermons abroga ted/& I sayd that certayne were chaunged and applyed to the euangelical holynes and honouryng of god/of whiche sorte is the obseruation and keppynge of the sabbote daye. D I S. why than is the.vii.day tourned to vs into the. viii. daye? M A G. Verily it is credible/ that it was done by the auctorite of the Apostles. The day was chaunged/leste if we hadde agreed with the Jewes in this poynte / we myghte seme to agree with them in the residue also / lykewyse as Chrysostome (and yet not he alone) doth with meruaylous dilygence and affection feare awaye christen men from fastyng vpon the same dayes/on which the Jewes dyd communely & customably fast. D I S. Than was not the.viii. daye without greate skylle & for greate

why the. vii. daye was chaunged into the. viii. daye.

Chrysostome

consi=

consideration chaunged into the .viii. day rayther than into the .x. or into the xii. day. MAS. Thou sayest very wel. For god after a certayne maner hathe twyse created or made the worlde / and man in it / for fyrste he created it of nought / doutlesse by his sonne. Secondarily by the same sonne beynge incarnate / he restored that which was perysshed and forlorne. There he is sayde to haue rested from the worke of creation. Here Christe restynge from the workes of dispensation whyles he resteth with his body in the graue: he dothe as it were abrogate and put away the iudaicall obseruyng of the sabbote day / and whyles he ryselhe agayne immortall early in the breake of the .viii. day / he cõmended to vs the euangelicall sabbote. And therfore is this day called dies dominicus .i. the day of the lorde / and in it dothe the quyere in the churche synge. ☞ Hic dies quem fecit dominus id est. This is the day / whiche the lorde hath made / and it is called Dies Pasche .i. the daye of passynge ouer / by the verye name puttynge vs in remembraunce of the olde figure. ☞ The Iewes / after that they hadde ben refreshed and fedde with a

why more into the .viii. day / than into the .x. or .xii. or any other daye.

God after a certayne maner hath made the world twyse.

Psal. C. xvii.

Exodi. xii.

with a lambe/they passed ouer the rede see. we beyng refreshed and wedde with the bloude of Christ/do go to the heuenly lande. The bloude of a lambe sprynckled on the sydes of the doore/saued them from the destroynge aungell/the bloude of Christ hath delyuered vs from the tyrannye of synne. DIS. These thynges forsothe done meruaylously well agree to gether in euerye poynte. But is it ynough/if a man do worshyppe and honoure god on the sondayes? MAB. To those that are veryly vertuous and godly/euery day is sonday/or the lordes daye/not for that he dothe alwayes abstayne from outwarde laboures or workes/but for that he dothe euery day / as ofte as he hath opportunite / oftentymes lyfte vp his mynde towardes god / stirrynge vp faythe / prouokynge charite / kendlynge hope / prayslynge hym with hymnes: desyrynge some holsome thyng of hym/gyuenge thankes to hym for all thynges. But lykewyse as it is a poynt of godlynes to practise this thynge dayly/so is it an exceding greate and an horrible offence/not to do it on ye sondayes whan the institution and ordinaunce of Christe and of the apostles/and the commune

Exodi.xii.

To godly me euery daye is sondaye and after what maner.

mune assemble and comynge to gether of the christen people/besydes this to hy redyng/the prechyng of the worde of god/and holy and deuoute ceremonies instituted of good holy fathers/done prouoke and call vs hereunto. D I S. Do they than synne deadly: which done any worke on the holydayes? M A G. ye forsothe that they do/except eyther great necessyte/or els great vtilite do excuse them: which thyng our lorde hymselfe hathe euidently taughte vs in the gospell/whan he excuseth his disciples/ for that they dyd plucke the eares of corne on the sabbotedaye/and alledgeth the Leuites/which wrought in the temple on the sabbotedayes/and whan he layeth agaynst the phariseis fyndynge faute that he dyd heale men on the sabbotedaye/layeth agaynst them(I saye) that theyr selues dyd on the sabbotedaye lede theyr oxe to the water/and if theyr asse were falline into a dyche/they wolde not lette to drawe hym out euen on the sabbotedaye. Finally whan he pronouncyed that man was not made for cause of the sabbotedaye/but that the sabbotday was instituted and ordayned for manes cause/so that thou mayste perceyue and

whether they do synne deadly: that worke on the sondayes.

Wath. xii.

Wath. xii.

Mar. ii.

vnderstande that this precepte is not of that sorte that it oughte neuer to gyue place vnto charite. DISCIPLE. Howe doth this agree/that it sholde be called the daye of reste: whan we do rede otherwhyles / in that daye shall you ponyshe and vexe your soules? MAG. This songe was songen to the Jewes/ to whome it belongeth to wepe/because they haue not the spouse. The christen men haue a farre other songe/which exhorten eche other saynge. Exultemus et letemur in ea: let vs reioyce and be mery in this daye. In the olde tyme in many congregations they fasted on the saterdayes / to thende that they myght come with more clene myndes vnto the celebrite of the sonday or the lordes day. Nowe if it be so that any man yet be of iudaicall affections / let hym by confession and penaunce ponyshe his soule / that beynge reconciled to god/he maye with a quiete or restefull mynde vse and enioye the ioyes of the day. For hereof is it called in the commune tonge of the germanes soendach / not of the sonne / as certayne men done interprete/but of reconcilynge / that if in the other wekedayes any spotte or fylthe of synne be gathe-

The kepyng of the holye daye muste otherwhyles gyue place to charite.

Leuitici. xvi.

Math. ix.

Psal. C. xvii

Soendache hath his nac̄ of reconcilyng.

gathered by the reason of worldly bu-
synesse and occupations / he sholde ey-
ther on the saterdaye in the euentyde/
or els on sondaye in the morynge / re-
concile hymselfe/and make an oncment
with god/and furthermore that if he be
at variaunce and debate with any man/
he sholde caste it cleane out of his mynd/
that bothe beynge pure from hatrede/
and also beyng quiete from all synne/he
may entre in to the temple of the lorde.
Those men therefore / whiche accor-
dynge to the sayenge of our lorde.
Learne you of me / for I am mylde Math.xi.
and lowly in harte / and you shall synde
reste to your soules / as it were chyldren 1.Pet.ii.
newlye borne haue layde away all ma-
lyce/and beyng aboue all worldly thyn-
ges / are with all theyr mynde carped
vp vnto the contemplation of that cure
lastynge reste / those men I saye onely
do fele and perceyue howe great a feli-
cite / and a thynge of howe greate ioye/
and of howe greate quietnesse it is / to
celebrate and kepe the euangelicall sab- what it is to
botedaye/that is to wyte after the imi- kepe the cuã-
tation and folowynge of our lordes bu- gelicall sab-
ryall / to cryesse and counterfayte bote.

his resurrection/for this is the very sa
bote of god/for the worlde hath certay
sabbotes/that is to saye certayne reste
or quietnesses outwardly/but inwardl
it hath labours farre more scruple/th
Exodi.i. the Hebrues dyd suffre/ whan they dy
serue the Egyptianes in carying daub
and bryche. DIS. These thynges for
sothe haue you spoken & declared playn
ly and euidently ynoughe/for my capa
cite. MAG. The greateste wyckednes
of all is that / whiche is done and com
mitted directly and immediatly agains
god. Nexte vnto it is that by which god
is offended in that we do hurt our neygh
boure. God is to be honoured and loued
for hymselfe: and man for goddes sake.
Nexte after god the chefeste honoure is
due to our parētes/by whome god hath
gyuē to vs the benefyte of lyfe by whose
care and dilygence he hathe fosterd and
brought vs vp/where els we shold haue
perysshed/by whome he hathe instructed
and taughte vs vnto the knowledge of
god the hyghest and soueraygne father
of all men / and hath auaunced vs vnto
The.iiii.com maundemēt. the loue of hym. Therfore he sayth. Ho
noure thy father and thy mother / that
thou mayst be longlyued vpon the land

which

whiche thy lorde god shall gyue to the. This word honos in the Latyne tong both oftentymes signifie rewarde: as in that sayng of the commedie. Hic tibi ab illo habitus est honos. i. This rewarde is gyuen to the of hym/& in that sayng honos alit artes. i. rewarde nourysheth artes or sciences. Therfore seruice and kyndnesse towarde our parentes is a cer tayne recompensation of the costes/and of the paynes and laboures/which they haue bestowed vpon vs in our infancye and ponge age/whyles the mother suf fereth & abydeth the irksomnesse of bea ryng vs in her wombe / of trauaylynge in the byrthe of vs / and the labours of geuyng sucke and nourishynge vs / and also of the long cares / which the father both suffre in mynystryng and fyndyng to vs all costes and charges/and doyng his vttermost diligence to prouyde that his chylderne maye be taught and in structed to the true faythe and godly ly uyng. Nowe it happeneth oftentymes that the father and mother eyther sore broken & febled with age/or els by some other casualte and chaunce fallen into pouertie and miserie: doo nede agayne sometherwhyle the helpe & ayde of theyr

what is mea ned by honou re otherwhy les.

Cicero. v. tusculanarū questionum

chyldren. Here in this case we are mo
bounde vnto our parentes. The Gr
kes do call this recompensation of lo
and kyndnes to our parentes/antipela
gosin: because the byrdes called in th
Greke pelargi/ in the Latyne ciconie
are sayde to beare on theyr backes/ an
to fede & cherische theyr parentes beyng
feble & faynte for age. And amonge th
Gentiles/Eneas is cōmended: whiche
tobe his father Anchises vp on his own
sholders/& caryed hym out from the cy
tie beyng all on a fyre. Among the same
Gentiles/ the yonge woman also hath
not ben without prayse: whiche nourysh
shed her mother priuely with her owne
pappes/wherfore to the loue of god & to
the loue of our parentes/ is gyuen one
commune name in the Latyne/ that is
to wyte pietas. For pietas propirly is
called the affection or loue towardes
god and towardes our parentes/& tow
ardes our countre/which is as it were
a commune parente of many men/lyke
wyse as god is the father of all men. To
make recompence to those persones/ by
whome eyther we haue receyued/ or re
couered our lyfe: is a poynte belongyng
to pietie or naturall loue. To do a good

Antipelargo
sis.

Eneas.

Male mar. li.
v. Cit. de pie
tate erga pa=
rentes.

Pietas.

what this
word pietas
doth proprie=
ly signifye.

tourne

tourne to them/whiche haue afore done good to vs: is a poynte of kyndnes. And to our mayſters or teachers alſo we owe excellent & ſingulare loue and honoure/ becauſe that lykewyſe as of our parẽtes it is longe that we lyue/ euen ſo of our teachers it is longe that we lyue well/ and lykewyſe as we may thanke our parentes/ and are debters to them for the lyfe of our body/euen ſo may we thanke our teachers/ and are debters to them for the lyfe of our mynde. we are borne brutyſhe and beaſtly (for what els can we make of it) by teachyng and informacion we are made men. Very much honoure therfore is due to thoſe parentes: which haue gyuẽ vnto vs all theſe thynges to gether. DISC. what if both the mother doo refuſe the yrkeſomneſſe of gyueng her chyldern ſucke: and neyther father nor mother wyll teache and noure them to good maners/ but do vſe theyr chyldren/ as if they were bonde ſlaues/ and do requyre obedience and ſeruice of them/ to honeſt dedes.

Greate honour/ loue/ & thanke is of ductie to be gyuen to oure mayſters and teachers

MAGISTER. The leſſe that they haue ben beneficiall and haue wone the office of parentes to theyr chyldren: the leſſe honoure is due to them/ and

yet for all that they also are to be obayd and pleased for goddes sake (accordyng to that sayngc of the tragedie. If thou were not my father:) excepte peraduenture they doo commaunde or appoynte thynges to be done/whiche are displeasaunte to almyghty god / for than it is mete and accordynge to say vnto them/ ☞ we oughte to obey god rather than men. Nowe that whiche hath ben sayd of the parentes: appertayneth also to al those / whiche are ioyned to vs by nerenesse of bloud/or which haue done those benefytes to vs/which naturall and louynge parentes are wont to do to theyr owne chyldren/for to haue begotten the body is the leaste parte of the offyces belongyng to parentes. It doth no doute of it/become vs to be beneficiall towardes all men: but yet there is an ordre to be vsed in doyng of benefytes. Nerte after our father and mother/as euery one is nerte of bloude to vs/so is he fyrste to be holpen and relieued/lest our liberalite beynge consumed and spent vpon other fremmed persones / we haue not wherwith to succurre & helpe our owne kynsfolke. Saynt Paule pronounceth that woman to be worse than an infidele which

Actuum. v.

Nota.

There is an ordre in doyinge benefytes.

1. Timo. v.

saieth

takethe no care nor prouydethe for her owne householde/not for þt it is a more greuous synne not to haue mynde and care of our kynsfolke / than it is / not to gyue credence to the gospell:but for that such a mance woman doth not so much as that benefyte to her kynsfolke which euen the very hethen women are wont to do to those that are of theyr kynne/ al be it that the faythe and religion of the gospell dothe not abrogate or put away the naturall affections:but dothe make them full and perfyte. And in the gospell our lorde doth disalow them/which caryng no whytte for theyr fathers and mothers dyd gyue theyr goodes i offryn ges into the treasure of the temple. I wyll adde this moreouer. This precept doth not onely appertayne to fathers & mothers : but also it appertayneth to byshopes/to teachers/& to offycers and rulers / whiche after a certayne maner done beare the roume and stede of parentes/for to whome so euer honoure is cõmaunded to be gyuen : they are agayne euen by the same commaundement bydden to do those benefytes and workes/ vnto which greate thanke and honoure is due. And therefore sayncte Paule in

The religion of the gospell doth not abrogate / but dothe make perfyte the affectiõs of nature.
Marci.vii.

the. vi. chapitoure of his Epistle to the
Ephesianes/& in other places repetyng
this precept & cõmaundemẽt: dothe put
Ephe. vi. both parties in remẽbraũce of theyr of-
fice & ductie. And you fathers (sayth he)
do not puoke your chyldrẽ to angre &
wrath/but bryuge thẽ vp in the instruc-
tion & the correction or the chastisemẽt
of the lord/whã he forbyddeth the chyl-
dren to be moued or styred vnto wrath:
he dothe exclude lordely rule or gouer-
naũce/& whã he addeth in the correptiõ
or chastisemẽt of the lord: he doth com-
mend mylde & gentyll teachyng & infor-
matiõ to vertuous & godly lyuyng that
we sholde be such maner ones towardes
thẽ that are vnder our rule & gouernãce:
as ye lord hath ben towardz vs/for with
what face/& howe for shame they do cõ-
playne of theyr chyldrẽ/ ye they are not
thryfty & vertuose: whan theyr owne sel
ues haue taught them & brought them
vp to ryote/wantonnes/& vnthryftines:
D. Are thã all those longelyued/which
done louyngly honoure & succurre theyr
parẽtes. M. This thyng hath S. Paule
noted & marked out/ that to this fyrste
precept is added a rewarde euen in this
lyfe also/but it was nedeful to speake in

such

such wyse to the grosse & carnall Jewes which lyke infantes or babes were to be allured & entysed to workes of vertue & godlynes with the promysse & hope of tẽporall cõmodites. They beyng hardly & cruelly handled in Egypte & also beyng weryed with long iornayes through ye desertes & wyldrenesses / were meruaylouse gredy & desyrous to come ones into the lande of promission flowynge with mylke & honey: & therefore it was added that it may be wel with the/ & that thou maystbe long lyued vpõ the land which the lord shall gyue to the. And it is very lykely/that many persones of that people to whom that lawe was gyuen/dyd neuer come to the land yt was promised to thẽ / which yet for all yt had vsed due honoure & loue toward theyr parentes. But those mẽ which done spiritually iudge spiritual thinges do not loke for ye reward of vertue & keping of goddes p̃cept here in this world: but they wayte after theyr reward in that land of lyuing people/for it can not be wel with hym/that lyueth euyll & vngraciously / & this lyfe although it be cõtinued & ꝓlonged euen vnto extreme age: yet is it not for all yt a lyfe of long tyme/but rather a momẽt

Deutero. v.

and a

who hath be verilye longe lyuynge.

and a poynte of tyme / if it be compared to that euerlastynge lyfe. That man hath lyued a longe season / who so euer hath with well wyng here/deserued the eternall lyfe / and who so euer beynge brought to an ende in short season/hath fulfylled many tymes / howe be it euen in this lyfe also god oftentymes doth paye the rewarde of louynge obedience and honoure vsed towardes the parentes/it is some part of reward/an honest fame or name. For euen the commune sorte and most parte of hethen folke also doth hate and abhorre them/ whiche do not regard theyr progenitoures/and which done cast them into heuynes and discomfort. And it is communely seen to come passe that as euery man hath vsed and behaued hymselfe towardes his father and mother/euen so do his chyldre vse and demeane theyrselues towardes hym / neyther is there any greater or more greuous calamite/that may happen to a man: than to haue wycked and vnnaturall or vnkynd chyldren. And vn kyndues deseruethe / that the thynge / which a mā hath receyued vndeseruyng he shall lose and forgo agayne not wyllynge. we are detters for our lyfe to our

proge-

progenitoures and parentes / towardes whome if we be kynde / it is ryghte and reason / that we sholde longe enioy that / which we haue taken or receyued. And yet are not those men disceyued of the thynge here promised them / to whome it chaunceth not to lyue longe here in this worlde. For eyther this thynge is gyuen / whiche is here promysed accordynge to the lettre / or els some thynge much more excellent and better than it / for that man doth not disceyue & breake promyse / which promisyng glasse doth gyue a precious stone. By these .iiii. preceptes we are warned and taught / that we sholde be kynde towardes them that haue done vs good / & also that we sholde do good vnto them / towardes whome we do after a certayne maner represente the person of god. Nowe to represse the grosse malice of the Iewes / those thynges are expressly forbyden / by which one man hurteth another man. Of all iniuries the moste haynous and greuous is manslaughter / how be it in the name of manslaughter are contayned and vnderstonded all affections or passions / by which we do go towardes manslaughter / of the which the fyrst greece or steppe is wrath

The. v. precepte.

is wrat conceyued in the mynde/ & ha-
tred. wrathe is a sorowe or grefe desy-
ryng greatly wreke or vengeaunce. Ha-
tred is olde roted wrath/ an affection or
passion at euery occasion redy to hurte.
wrath is the more vehement passion or
grefe as beyng of a freshe rawe wound:
but hatred is the more incurable of the
two. Enuie is worse than they bothe/
whiche doth interprete & iudge another
mānes felicite aud welth to be her owne
iniurie & hurt. The next degre or steppe
is wrathe breakyng out into a voyce or
sounde of indignation/ which voyce our
lord in the gospell calleth Racha. The
thyrd degree is grefe breakyng out into
a manifest & open raylynge or reuilynge
word: as whā we say. Thou fole/ Amōg
men/ that man is accused of manslaugh-
ter/ which hath taken away the lyfe frō
his neyghboure. Afore god/ he is a man
queller: who so euer hateth his neygh-
boure/ that is to saye/ beareth euyll wyll
towardes hym/ & wold hym harme/ for
we are angry or miscōtented euen with
those persons also/ to whom we owe be-
neuolence & good wyll: not to the entent
that we wolde hurte them/ but that we
myght amēd thē: & we do hate in a man
not that thynge which god hath made:

what wrath is.
Hatred.
Enuie.
Math. v.
Racha.

but that thyng which he hymselfe hath made. The false accuser & ye pykequarel in stede of a swerd/of a darte/& of poyson vseth his tong to kyll men with al. The couetous man/whyles he doth not succurre & releue his nedy & hungry neyghboure: kylleth hym with famen/for he doutles doth kyll: whosoeuer dothe not saue/whan he may saue. Peraduenture his neyghbour doth not dye: what thā? yet asmuch as in hym is: which dyd not help hym in his necessite/& whā he was in ieoperdy: he is kylled & deade. witches do kyll men with enchauntemētes. The backbyter & slaunderour driueth men to deathe/it forceth not/howe or by what meanes one taketh awaye his neyghbours lyfe. where so euer is a froward & malicious mynd to hurt/there is manslaughter. womē which with medicines prouoke castyng of theyr chylde afore ye due tyme: done cōmitte infant slaughter Those psons which with slaūdrouse bokes done rayle on any mā/apparyng his good fame: done kylle & slee with theyr penne. D. If it be no maner way lawful to kyll or slee/what shall we say of warres/& of opē iudgemētes? M. In lawful & ryghtful iudgemētz/it is ye law self yt killeth/& not ye iudge. Now ye law is of

He kylleth that maye saue & wyll not.

god/whych commaundeth one membre
to be taken away for the helth and saue
garde of the whole body / but yet sur-
geones and leches doo not fall to cut
tyng/as longe as there is by any othe
wayes hope to recouer helth/so lykewyse
it belongeth to a chrystē iudge or prince
and ruler / not to come vnto the ponyss
chement of deathe/except he haue fyrst
assayd all other wayes/and whan none
otherway wyll helpe be compelled ther-
unto. He that iudgeth corruptelye / or
whyche mysuseth the lawes applyenge
them and makynge them serue to his
owne pryuate hatrede or aduauntage;
although the malefactourr be worthy
death/yet doth the iudge commyt man-
slaughter. As touchynge warre / what
shall I say: wolde god that all men dyd
so abhorre warres / as thoughe it were
parrycidye there to kyll any man/in as
muche as euery chrysten man is brother
to other. But in a batayle ryghtfully be
gonne and lawfully made/the law doth
kyll/and not mā. But the prince/which
begynnethe warre not of necessite / no
for the loue and fauoure of the cōmun
weale / but for hys owne pryuate affec-
tions / he doth committe so many mur-
ders

A similytude betwen a iudge or a prince & a surgeone.

A notable sentence.

Of warre.

Nota.

dres or manslaughters/as there be men that eyther done dye in that batayle / or els dryuen to starue for hunger. Adde this moreouer / who so euer eyther for hatred/or for hope of praye/doth runne to batayle/although he doth slee no body/yet is he a mãqueller/for there wanted not wyll : but there wanted to the wyll power or occasion. DIA. what if a priuate persone bearynge none office/ wyth kyll one that inuadeth hym/in his owne defence? MAG. If sure and vndouted deathe be thretened hym / and there be no waye to auoyde or escape: I wolde counsayle hym / that is a perfyte man hartely to desyre and call for helpe of god/which is oftentymes more nere at hande/than we do beleue/seyng that we doo rede/that euen a dragon beynge wakened with the crye of him of whom she had in tymes afore passed ben fedde and nourysshed/hath runne vnto hym/& delyuered hym frõ theues. In this case if he had leuer to be kylled/than to kyll: I wolde iudge that he hath done the office and duetye of a christen man. But to that/that it myghte be lawefull for a man to saue his owne lyfe / by kyllynge of his aduersarie / that els wolde slee

A notable question. Answere.

Nota.

hym: many thynges are requyred/whi
che to pursue and speake of here / it is
no poynt of our present purpose. DIS.
what saye you of them that fordone
theyr selues? MA. If they be not men
they do not commit manslaughter. I
except onely suche disease of the mynde/
whiche taketh away reason and all iud
gement. DIS. what of them whiche
done eyther kyll themselues / or shorten
theyr owne lyfe with fastynges / wat
chynges/colde/nakednesse/& such other
ponyshynges of the body? MA B. If
hypocrisie be ioyned therto: they are
manquellers. If theyr mynde be pure:
theyr offence is the lyghter/ namely if
they doo excede measure / for desyre to
helpe theyr neyghboure. For charite ex
cuseth many thynges. The moste hay
nous and cruell iniurie agaynste our
neyghboure is manslaughter. Nexte to
it is adulterie/for as vnto the husbonde
there is no thyng ioyned more nere/nor
more dearly beloued/than is his lawful
wyfe: so is there none iniurie more into
lerable / than the defylynge of his wyfe
by adulterie. And all be it that adulte
rare in the Latyne tonge/and lykewyse
moicheucin in the Greke tonge / is a
worde

Charite ex
cuseth many
thynges.

The .vi. com
maundement.

worde generall to all maner of corrup-
tyng (for both he is sayd / adulterare mis
cetam / which corrupteth the coyne / and
also they are sayde adulterare verbum
dei / which done handle the word of god
not synceerly but with corrupt mynde &
affection) yet for all that the more often
and cõmune vse hath applied this word
to the breakyng and violatynge of wed-
locke / by the vnlawfull fleshely dealyng
of man and woman to gether. Nyther
done they saye amysse / which do thynke
by this commaundement tõ be forbodẽ
all maner vnlawfull vse of fleshely plea-
sure / of which sort are incestes / both out-
warde and spirituall / buggerie / fleshely
medlyng with spirites or brute beastes /
all vncleanesse or pollution / finally sin-
gle fornication / which is so the lyghtest
and smallest offence in this kynde: that
yet otherwhyles by the reason of the cir
cumstances / it is made more greate and
greuous offence thã aduoutrie / ye more
ouer euen in lawfull matrimonie also is
committed adulterie if they do vnmea-
surably serue theyr fleshely appetite and
luste / or if they deale together after such
fashyon / that of that acte there be no
hope of chylde to be begotten.

Single fornicatiõ is other whyles by reason of the circumstances more greuous offence: than aduoutrie.

The husbõd may cõmytte adulterie with his owne wyfe.

y. ii. They

Spirytuall adulterie.

They adde also hereunto spirituall adulterie / whiche is committed in euery deadly synne/but most specially in apostasy/whan any man gothe away from the worshyppyng of very god / vnto the honourynge of the deuylles/whereof we haue spoken in the fyrste precepte. Now consydre me the conuenient and comely ordre. The.iii.fyrste preceptes done appertayne to god: than whome nothyng is better / or more to be loued. The.iiii. precept appertayneth to the parentes/ to whome most honoure is due next after god. The. v. appertayneth to the lyfe and body/whiche is the dearest and beste beloued possession/that euery man hath. The fyrte precept concernyth the wyfe/whiche is one flesshe with her husbond. The.vii.appertaynyth to the outwarde goodes / but yet without whiche we can not lyue/wherfore he that spoyleth or robbeth a pore mā of his necessaries: as muche as in hym is / he taketh awaye his lyfe from hym / for of those dyd a certayne hethen poete saye very truely / that money is the lyfe vnto sely wretched men. And the name of theefte/ whiche in Latyne is called furtum/is a generall worde vnto them/that stealeth

The cōuenient ordre of the commaundementes.

Heliodus.

Furtū in Latyne/ theft in Englysh: are

ont of

out of the cõmune treasurehouse/which are called peculatores / and vnto them that cõmitte sacrilege/by takyng away halowed or holy thynges / to them that stealen away other mennes shepe or cattayle / whiche in the Latyne tonge are called Abigei / vnto those that stealen awaye other menes seruauntes or chyldren which are called plagiarii/vnto rouers on the see / & those that robbe men by violence/and after a certayn fourme of batayle/whiche are called pirate and predones/and to them that doue priuely take away other mẽnes goodes / and these kyndes of theefte are knowne to euery man: but these that folowe are in dede more close & secrete/but yet as myschieuous and more synnefull as the other because I wyll not say more mischeuous and more synnefull. D I S. whiche be those? M A G. He that defraudeth his hyered seruaunt of his due rewarde / in dede he is not called a theefe/but he is a theefe in very dede. He that borroweth any thynge/or receyueth any thyng deliuerid to hym of trust/to kepe or kepeth it with such mynde and purpose/that if he myght/he wolde neuer restore it: he is no lesse a theefe/than is he which breaketh

general wordes and commune to many thynges.

Poyntes of theft/but not so named.

Nota.

keth by another mannes corres / and so
taketh away another mannes goodes.
Likewyse the workeman / whych eyther
doth not performe that whych he hath
promysed / or whyche is. x. dayes of fy-
nishyng that thynge / whyche he myght
haue fynished and made an ende of in. v.
dayes: if he doth take his whole reward
he is a theefe. As for such persons / which
by craffte done appayre and worsen the
cōmune coyne: what nedeth it to speake
of them? Or what needeth it to speake of
deceyuers / whych wone sell counterfayte
stones in stede of very naturall precious
stones / or whyche with some other lyke
deceyte wone beggers theyr neyghbours?
Or what of merchaunt men / whyche do
sell theyr warres not for so much as they
ought / but as dere as they can? They
call it lucre or gaynes: but in very dede
it is theefte. The same thynge is to be
sayd of them / that done engrosse & bye
vp any kynde of warres whole into theyr
owne handes to thende that they maye
sell it as they lyste. Neyther can it ex-
cuse tauerners or wynesellers and cart-
ers / because it is gone into a commune
custome / that they doo sell water men-
gled with brymstone / or lee in stede of
wyne.

wyne. Neyther are myllers / bakers / and taylers / whiche done eyther steale / or corrupte and stroye another mannes thynge / therfore no theues: because it is a thyng customably done of very many men. Certayne men do ioyne hereunto clarkes and prestes / which done receyue and take the stipendes and rentes of the churche: and doo not fare aboute to doo those thynges / for whiche suche lyuynges were instituted and ordayned. Or els such as take the frutes and profytes of a benefyce: and haue no myndes to be prestes. Brefly it is thefte / what so euer thou shalt be compelled to restore / if thou be of habilite and power / for he is a thefe also / which robbeth any man of his good name / and also who so euer with crafte and subtelte doth corrupte the symple mynde of a yong damoysell. There resteth behynde thre preceptes / of which the fyrste restrayneth and holdeth backe the tonge / the other two the concupiscence and luste or desyre of the mynde / & they are rather declarations of certayne of them that are heretofore reherced: than newe preceptes / for if he that hurteth his neyghboure with false

The. viii. cōmaundemēt.

wytnesse/with it for loue of lucre and aduantage: it appertayneth than to the vii. precepte of thefte. If he dothe it for hatred/ than appertayneth it to the. v. precept of manslaughter. Now so great was the grosnes of that people of the Jewes/that they dyd beleue/that there was no manslaughter/but that whiche was done with an iron weapon or a staffe/ and yet is the tong more noysom and hurtfull than any weapon of yerne and stele. Neyther is it much amysse or agaynste reason/lykewyse as vnder the name of of manslaughter is comprehended all maner hurtynge of the neyghboure: euen so vnder the name and tytle of false wytnesse all maner hurte & damage to be contayned / which we do to our neyghboure by the meane of our tonge/ but Moyses dyd put a notable & a greate example/for false wytnesse with comprehende also periurie/for in the old tyme both the iudges were sworne that dyd examine and take knowlege of any matter / and the wytnesses also were sworne/ that made aunswere. And he with no lesse kyll a mā/which oppresseth an innocent person with false wytnesse: than doth he that sleeth with a swerde.

The tong is more noysom thā any weapon.

Neyther

Neyther is he any whytte lesse a robber or a thefe/which putteth his neyghboure from his goodes by corrupte iudgement or false wytnesse: than is he/ yt spoyleth hym by open robberye. The mynde and purpose is al one. The wyll is all one/onely the instrumēt is chaunged. Upon this rocke done all those stryke theyr shyp which eyther by backe bytyng or flateryng / or by crafty counsaylles/or els by corrupt doctrine / wne hurte his neyghboure/ which thynges the more that they are contrarie vnto christiane charite: by so muche they doo come nerer vnto deadly synne. The other two precepts are put ioyntly both to gether. In Exodi in this wyse.

The. ix. and the. x. precept Exodi. xx.

☞ Thou shalt not desyre the house of thy neyghboure / neyther shalt thou desyre his wyfe/ nor his seruaunt/nor his handemayde/ nor his oxe / nor his asse/ nor any of all the thynges that are his. In Deuterono. they are putte in this wyse. Thou shalte not desyre the wyfe of thy neyghboure / not his house / not his land/not his bondman not his hadmayde/not his oxe/not his asse/nor any of all the thynges yt do belong to hym/ If thou do separate & departe the concu

piscence & desyre of the wyfe / from the concupiscence of the other possessions: than shall they be two commaundementes/of the whiche the foremore appertayneth to adulterie/the lattermore vnto thefte. D. what nedeth these two cōmaundementes? Doth not he that forbyd the an euyll dede: in so doynge forbyd also an euyll wyll & an euyll desyre? MA. This thyng was done because of the rudenesse & grosnesse of that people/ whiche because there was no penaltye sette or appoynted by the lawe vnto a lewde and vngratious desyre: wolde els haue beleued / that that thyng had ben no synne afore god which is vnponished among men/not for that it is no synne: but for that mannes thought is moueable & ofte tournynge / & the dede may be proued / but the wyll is knowen onely to god. D. But why was not concupiscence or desyre expresly mentioned and spoken of in the precept or commaundement that forbyddeth periurie and man slaughter? MA. There are some men that doo make aunswere in this wyse/ that the affection & the desyre of fleshely pleasure/& the desyre of hauyng/that is to saye/lecherye & couetousnes are more

why the desyre of periurie & of murdre were not expresly forbydden.

inwardly

inwardly rotted in all men by nature: than are the desyre of periurie and man slaughter/for from these we do abhorre rather vnlesse it be so/that a violent desyre & passion doth oppresse the iudgement of nature. But the nation of the Jewes was more enclyned to vēgeaūce thā vnto fleshely luste/& therfore it was permitted them to gyue a lettre of diuorcement. But as me semeth(that I may saye my mynde without any mannes grefe or displeasure) Concupiscente here in this place doth not so much signifye what so euer maner desyre of another mannes wyfe or of another mānes possession/as it with betoken the enforcement or endeuoure & goyng about to do an euyll dede(Lykewyse as we are sayd in the Latyne tonge appetere aliquem insidijs/not for that we haue hurt hym/ but for that by workyuge traynes and lyeng in wayet / we haue gone about to hurte hym) but that grosse people wold haue iudged it to be no synne/the attēptyng of auoutrie/& the goynge about to by theft e/vnlesse it were also brought to passe/and done in dery dede / for els not euery desyre is strayght wayes synne / as for example / if a man doo desyre to

Deute.xxiiii.

How concupiscence is taken in these. ii. preceptes.

wedde a woman to his wyfe/if it sholde chaunce her husbonde to decease / or if a man dyd couete and desyre another manes possession to be made his owne / by gyfte or by purchace. Neyther is euery thefte ponyshed with deathe / neyther euery endeuourment and attemptynge of adulterie / for men are not ponyshed/ except they be taken in the dede doyng. But manslaughter committed is ponyshed with death/and the attemptyng of it/or ye goyng about to wit/draweth a man into daunger and peryll of iudgement. For this cause is concupiscence expresly forbyden in those thynges / in which the onely attemptyng is not ponyshed. Here I do see certayne men to haue laboured about this yt he myghte reduce all preceptes eyther byddyng or forbyddyng any thynge to be done vnto these.x.commayndementes afore reherced/ and they do referre euery one of the kyndes of deadly synnes(whiche are accompted.vii.in noumbre)to some one of these preceptes/but with diligence veryly more busye than earnest. For after this maner there is made a confusion & menglyng to gether of all the preceptes

(whyls otherwhyles

all are comprehended vnder one precepte and otherwhyles agayne one and the same are comprehended vnder dyuerse preceptes. Beſydes this ſeyng that theſe lawes were gyuen to the vnlaudyſhe & rude vnlearned people (and a law ought to be playne/cleve/and open) how could the Iewes ſuſpecte or deme/that vnder the name of adulterie is forbyden all maner ſtupre and fornication/though it be neuer ſo ſingle: or els that vnder the tytle and name of manſlaughter is forbidden all maner malice or euyll wyll? It is therfore after my mynd the more ſimple and playne way/to ſay/that theſe. x. commaundementes were gyuen to the intractable and ſtourdy people/as fyrſt rudimētes or principles/that they ſhold not fall vnto all vices and ſynnes/ but that from theſe fyrſt principles and begynnynges they ſholde profyte and goo forward vnto the other preceptes which are innumerable bothe in the lawe/and alſo in the pyhetes/and alſo in the prouerbes of Salomon/vntyll they myght come vnto the euangelicall perfection/ wherof certayne both exaumples & alſo counſayles and commaundementes are contayned alſo euen in the bokes of the olde

Nota.

olde testament. And therfore our lorde the beste interpretour and expositour of the lawe / aunswereth to the yong man in this wyse. If thou wylt entre vnto lyfe: obserue thou and kepe the commaundementes / shewynge that the .x. commaundementes of the lawe are the begynnynge and fyrste entrynge in vnto godlynes / but not perfyte religion and holynes. But for as muche as thou in this communicacion playest the parte of one that is ignorant and an infaute: it is ryght and reason that thou be content in the meane season with these rudimentes and fyrst instructions. There foloweth nowe vnto prayer / wherof the beste forme and maner is that / which our lorde hymselfe hath prescribed and taught to vs. And lykewyse as Peter whan he dyd confesse Christe to be the sonne of the lyuynge god / spake in the name of all the apostles: euen so he that doth saye the crede / doth pronounce and speake it i the voyce of the whole churche. For it is one and the same faythe or beleue of all christen men. Lykewyse who so euer maketh his prayer accordynge to the forme and maner taught of our

Math. xix.

The pater noster.

Math. viii.

Math. xvi.

lorde

lorde: he dothe praye in the voyce of the whole church. This thyng is very well shewed and betokened by those pronownes. Nobis/nos et nostra. i. ws/we/ and owers. And prayer is unfrutefull and in vayne: if fayth and charite be not present. Faythe gyueth boldenesse & truste. Charite gyueth heate and feruoure/for who so euer douteth or distrusteth: doth not beleue hym that sayde/what so euer thyng you shall aske of my father in my name: he wyll gyue it you. And who so euer is without charite: yt man prayeth fayntly/ and he prayeth more for hymselfe/than for other men. But as there is but one spirite of al the sonnes of god so do they all praye with one voyce for eche one particuler person/and eche particular person prayeth for all the whole multitude/ callyng vpon theyr heuenly father/ to whome they are by Christe newe borne agayne/ that his name myghte be glorified and honoured thoroughe out the whole worlde/ that all men myghte reioyce and boste of theyr commune father/ and no man of hymselfe/that the tyrannye of synne beynge expulsed: his spirite myght raygne in (the myndes of all men/

Prayer without faythe & charite: is vayne & vnfrutefull.
Fayth.
Charite.

that lykewyse as in that heuenly cytye there is no rebellion agaynste god: euen so in this citye or communaltye labouryngе and enforcyng it selfe vnto the similitude and lykenesse of it/and beynge ordayned and appoynted to the inheritaunce of it/all operations and workes may be disposed and ordred accordynge to the wyll and pleasure of that moste hyghe and souerayne father and ruler/ in which particle and perceyll is shewed both the rewarde and also an exaumple/ for who so euer doth in earthe represse & subdue his owne wyll / and dothe obey the wyll of god / goeth strayght way to the heuenly lyfe / where is no stryfe or batayle at all/nor any rebelliō. And the chyldren done in the meane season here in this lyfe(which is a continual warre fare)desyre none other wages or vittayl than that theyr capitayne wyll gyue vnto them the meate and nouryshement or fode both of the mynde and of the body/ that they may be stronge and able to do theyr offyces and duetyes stoutly and manfully. They do not desyre honoures not ryches/not pleasures of this world/ not treasures/they do onely desyre thynges necessarie to the lyfe of the body / &

to the

to the helth and sauegarde of the soule/
for these thynges are comprehended vn-
der the name of dayly brede. And to the
ende that there myght be full and per-
fyte concorde bothe betwen the father &
sonnes / and also betwen the brethern
selues one with another of them / they
do pray and desyre / that he wyll forgyue
the humayn trespalles / wtthout which
men do not lyue in this worlde / whyche
thyng they are not wyllyng to obtayne
excepte theyrselues / by forgyuenge eche
other the offences and trespalles com-
mitted amonge them / shall haue prouo-
ked the mercy and gentylnes of theyr
father towardes themselues / for it is a-
gaynst all ryght & reason to desyre that
god beyng offended and displeased shold
forgyue man / if one man beyng muche
lesse and more sleyghtly offended / wyll
not forgyue another man. Finally and
laste of all / whyles they do considre and
remẽbre howe benigne a lord they haue
and howe louyng a father whiche hath
gyuen his owne onely begotten sonne
vnto the death to thende that he myght
raunsome and delyuer them from the
tyrranny of the deuyll / they do pray that
they may not by his suffrẽce be brought
agayne

The. v.

The. vi. and. vii.

agayne into the power of that wycked fende/and so be drawne into temptatiō that they sholde deserue to be disherited of theyr good father. D I S. why do they not desyre euerlastyng lyfe? M A. Because it belongyth to good soldyers/ onely to do the offyces and busynesses/ which theyr capitayne hath commaunded and appoynted them: takynge no thought or care for theyr rewarde/ and it is the propyrtie of good chyldren to laboure and endeuoure theyrselues hereunto onely/ that they maye haue theyr father well contented & fauourable and louyng to them: takynge no maner care for theyr inheritaunce namely seynge whan that they haue suche maner a father/ than whome there is none more ryche/none more good and liberall/none more true of promisse. Of the Pater noster I wyll make no longer processe at this tyme. There are commentaries and expositions vpon it/made by ryght holy and well learned men redy and ethe to come by and specially of saynct Cyprian If thou wylt take the labour to rede the paraphrase which I made vpon it manye yeres ago: thou shalt together both praye/and also in prayenge learne

why in the pater noster/ there is not desyred euerlastynge lyfe.

That paraphrase vpon the pater noster is translated into englysshe by one of M. Mor doughters.

learne the fourme & maner of prayeng/ at the least wyse this profyte thou shalt attayne and gette thereby (except I be begyled) that thou mayste come somewhat the more instructe and prepayred vnto the readynge of those commentaries & bokes/ whiche I spake of before.

☞ Thus endeth the dialoge/ called the instruction of the christen faythe, made by the moste famous Clarke M. Erasmus of Roterdame. ☜

¶ Imprynted at London in Fletestrete: by me Robert Redman/ dwellynge at the sygne of ẏ George/ next to Saynt Dunstones churche.

CVM PRIVILEGIO REGALI.

Pretiū libri

CVM PRIVILEGIO
REGALI.

Michaell
hampson
pest

And person of
Helmyngham

~~Mamertyn bysshop of Viane in~~
Mamertyn bysshop of Viane
in the tyme of ye emperour lyon
wichs syngned ye yer of our
lorde iij C. lvij maid or
institutid ye jogatons dies

a domino
munimus

FLORES ALIQVOT SENTENTIARVM EX VARIIS collecti ſcriptoribus.

THE FLOVVERS OF SENcies gathered out of ſundry wryters by Eraſmus in Latine, and Engliſhed by Richard Tauerner.

Huic libello non male cõuenient Mimi illi Publiani nuper ab eodem Richardo uerſi.

LONDINI.
Ex ædibus Richardi Tauerner.
Anno. M.D.XL.

RICHARDVS TAVERNE-
rus Britannicæ pubi.
S. D.

EN edo hic vobis, florentissima pubes Britannica, flores sententiarũ nonnullos (sic enim hũc libellũ appellare libet) a flore sui seculi Desiderio Erasmo Roterodamo olim excerptos, & modo a nobis dilucide magis q̃ accurate in Anglicum sermonem versos. Quod si has nostras lucubratiunculas grata manu accipere non grauabimini: erit qđ uchementer gaudeam. Neq; enim unq̃ me pigebit, quãtumuis obstrepant Zoili, in commodum uestrum subinde repuerascere. Sin autem hij flosculi uidebuntur paulo minutiores, aut forsitan etiam nugaciores q̃ ut in uulgus edantur (q̃q̃ hæ nugæ quãtũuis minutæ seria ducũt) animum certe meũ uestri studiosissimũ improbare haud sane poteritis. Bene ualete. Ex aula regia idibus Septembribus, Anno, M.D.XL.

ALIQVOT SENTENTIARVM flores ex uarijs collecti ſcriptoribus per Deſid. Eraſmũ Roterodamum una cum interpretatione Richardi Tauerneri Sereniſſimo regi Angliæ ab annulo Signatorio.

THE SAYENGES OF PITTACVS.

Difficilia, quæ pulchra. Goodly thynges be hard
Magiſtratus uirũ arguit. Authoꝛitie oꝛ office vttereth what the man is.
Prudẽtis eſt proſpicere ne quid eueniat mali, fortis tolerare, ſi quid forte obtigerit.

It is a wise mans parte to forse that no euyl do chaunce vnto him, and agayne it is an hardy mans parte to suffre if any euyl do chaunce hym.

Ne cui calamitatem suam exprobraris.

Vpbrayd noman of his misfortune.

Vxorem æqualem ducito.

Marry a wyfe of no hygher byrth or state then thou art thy selfe.

Bias.

Valere corpore, naturæ munus est, Diuitiæ dantur a fortuna, Sapientia animi bonum est.

To be strong of body is the gyfte of nature, Riches is gyuen of fortune, and wysedome is the good thyng of the mynde.

Ita dispēsa tempus, quasi & diu victurus, & mox moriturus.

So dispose thy tym
dest both liue lóg, & a
Delibera lente, quod dec
stanter urge.

Take long aduisemẽt, but the
that thou hast ones determined set
vpon it constantly.

Ne præceps sis ad loquendum.

Be not heady or rashe to speake.

Pessimi consultores sunt ira & præ-
cipitantia.

Wrath & rashenes be two the worste
counsaylers that can be.

Sapiens oia sua bona secum portat.

The wise man carieth al his goodes
wyth hym.

Cleobulus.

Amicos beneficijs foue, quo fiant
amiciores, inimicis benefac, quo fi-
ant amici.

frendes wyth bene-
hem moze fredly, and
thyne enemyes, to make
cendes.

urus domo, tecum expendito
id foris agere uelis, domum ubi
edieris, quid egeris reputato.

Whē thou goest from home, ponder
wyth thy selfe what thou wylt do a-
brode. And whē thou returnest home
recorde wich thy selfe what thou hast
done.

Audiēdi q̄ loquēdi studiosior esto.

Be moze desyrouse to heare, then to
speake.

Voluptati frenos inijcito.

Brydle thy pleasoure.

Vxori præsētibus alijs nec blandire
nec iurgium facito.

In presence of other, neyther flatter
thy

thy wyfe nor chyde her.

Rebus ſecũdis ne efferaris, aduerſis ne deijciaris.

Wyth proſperetie be thou not lyfted vp, and wyth aduerſitie be not caſte downe.

Periander.

Voluptas cito perit, honos immortalis eſt.

Pleaſure ſone periſheth, but honour neuer dyeth.

Tuta res quies, periculoſa temeritas

Quietnes is a ſure thynge but raſhneſſe is daungerouſe.

In rebus proſperis eſto moderatus, in aduerſis prudens.

In proſperitie be ſobre, in aduerſitie wyſe

Cura poteſt omnia.

Diligẽce and ſtudy can do al thinge.

It is a wise mat frendes wyth bene-
no euyl do cha hem moze fredly, and
gayne it is thyne enemyes, to make
suffre if ar
Ne cui cendes.
ris urus domo, tecum expendito
quid foris agere uelis, domum ubi
redieris, quid egeris reputato.
Whē thou goest from home, ponder
wyth thy selfe what thou wylt do a-
brode. And whē thou returnest home
recorde wich thy selfe what thou hast
done.
Audiēdi q̄ loquēdi studiosior esto.
Be moze desyrouse to heare, then to
speake.
Voluptati frenos iniícito.
Bridle thy pleasoure.
Vxori præsētibus alijs nec blandire
nec iurgium facito.
In presence of other, neyther flatter
thy

thy wyfe nor chyde her.

Rebus ſecũdis ne efferaris, aduerſis ne deijciaris.

Wyth proſperetie be thou not lyfted vp, and wyth aduerſitie be not caſte downe.

Periander.

Voluptas cito perit, honos immortalis eſt.

Pleaſure ſone periſheth, but honour neuer dyeth.

Tuta res quies, periculoſa temeritas

Quietnes is a ſure thynge but raſhneſſe is daungerouſe.

In rebus proſperis eſto moderatus, in aduerſis prudens.

In proſperitie be ſobre, in aduerſitie wyſe

Cura poteſt omnia.

Diligẽce and ſtudy can do al thinges.

Anacharsis.

De arte non iudicat nisi artifex.

Of a crafte can no man iuge but the craftes man.

Ex alienis uitiis disce q̃ fœda sint tua.

By other mennes vices lerne howe fowle thyne owne be.

Linguã, uentrem, & pudẽda cohibe.

Charme the tong, bely and pzcuites.

Thales.

Difficillimũ est omnium nosce seipsum.

It is the hardest poynt of all, a man to knowe hymselfe.

Quæ in alijs damnes, ipse ne feceris.

Suche thynges as thou doste condemne and blame in other, do them not thy selfe.

Amicorum non minus absentium q̃ præsentium

præsentium memores esse oportet.
It behoueth vs to remembre oure frendes aswel absent as present.
Animus honestis artibus excolēdus est, potius q̄ forma corporis componenda.
A man ought rather to garnisshe his mynde wyth honest artes, then to decke the foxme of hys body.
Ne quæras fraude ditescere.
Seke not to grow rych by falshode.
Qualem gratiam retuleris parentibus tuis, talem expecta & a liberis tuis
Such thanke as thou hast yelded to thy parentes, loke foz the lyke of thy chyldren.

Solon.

Virtus fidelior est iureiurando.
There is moze trust in honestie then

in an othe.

Quod præclarum eſt, accurate agẽdum.

A thynge of excellencie ought to be fyncly done.

Amicum ne temere recipito, receptum ne reijcito.

Receyue no man raſhly into thy frẽdſhyp and when thou haſt receyued him caſt him not of.

Impera, ſed prius edoctus imperio parere.

Deſyre to beare ſome rule, but fyrſt lerne to be obedient vnto rule thy ſelfe.

Cum regibus (dixit Aeſopus) aut omnino non loquendum, aut quæ ſunt iucundiſſima loqui oportet.

Wyth kinges (ſayde Eſope) it were beſt eyther not to ſpeake at all, or to

ſpeake

ſpeake thinges moſt pleaſaunt.
Immo, inquit Solon. Cum regibus aut omnino non loquendū, aut quæ ſunt optima loqui oportet.
Nay ſayth Solon. With kinges it were beſt either not to ſpeake at all, or to ſpeake the beſt thinges.
Rationi pareto.
Obey reaſon.
Malorum conſuetudinem fugito.
Eſchue the felowſhyp of cuyl diſpoſed men.
In defunctum maledicta ne congerito.
Kayle not vpon him that is deade.
Filius ne parentem alere cogitor, a quo nullam artem edoctus eſt.
Lette not the ſonne be compelled to fynde his father in his extreme pouerte and nede, of whom he hath not

bene taughte or brought vp in anye
science or occupation.

Vitę finem spectato.

Praise no man for blessed and happy
till thou se the ende of his life.

Chilo Lacedęmonius.

Si dixeris quę uis, audies quę non
uis.

If thou speake what thou wilt, thou
shalt heare what thou wilt not.

Damnum turpi lucro potius esto.

Preferre dāmage afore fowle lucre.

Ne lingua pręuertitor animum.

Lette not the tonge runne before the
wytte.

Quę fieri non possunt ne tentes.

Assaye not the thinges that can not
be brought about.

Index aurum, aurum explorat hos
minem.

The touche stone tryeth golde, golde tryeth man.

Amato tanq̃ osurus, oderis tanq̃ amaturus.

Loue as thoughe thou shuldest in tyme commynge hate, and hate as though thou shuldest in tyme commynge loue.

Aristippus.

Opes eiusmodi tibi para, quę naui fracta simul cum domino enatent.

Seke the suche ryches whyche if the ship breake may swimme forth togither wyth the owner.

Fortunę bona uarij casus eripiunt: bona animi quę sola uere bona sũt, nec incendium nec naufragium potest eripere.

The goodes of fortune be taken awaye by sundrye casualties, but the goodes

goodes of the mynde whiche be only the true goodes can be taken awaye neither by fyer nor by shypwrake.

Disce puer, quę uiro sunt usui futura.

Lerne when thou art a chylde suche thynges as shalbe profitable to the when thou art a man.

Theophrastus.

Preciosissimus sũptus est tempus.

Tyme is the most precious cost that a man can bestowe.

Antisthenes

Regium est audire male, quum feceris bene.

It is gyuen to a kyng, though he do neuer so wel yet to be euyl spoken of.

Satius est in coraces q̃ in colaces. i. in coruos q̃ in adulatores incidere, Illi mortuũ exedunt, hi uiuũ etiam.

It

It is better of the tweyne, to fall amõges a sort of rauens, then amõgs flatterers. The rauens eate a man when he is deade, but the flatterers eate him quycke.

Quod rubigo est ferro, hoc liuor est homini.

That rust doth to yron, that doth enuye to man.

Fratrum concordia quouis muro tutior.

The concord of brethrẽ is surer then any stone wale.

Præcipua disciplina est dediscere mala.

The chiefest lernynge is to vnlerne vices.

Diogenes

Vir bonus dei simulachrum est.

A good man is the ymage of god.

Amor ocioſorum eſt negotium.
Loue is the buſynes of loyterers.
Miſerrima res eſt ſenex egens.
Nedy age is a thing moſt miſerable.
Pernicioſiſſime mordent, ex feris beſtijs obtrectator, ex cicuribus adulator.
There be two whiche byte moſt deadly, of wylde beaſtes, the backbyter, & of tame the flatterer.
Oratio blanda eſt mellitus laqueus.
A flatterynge ſpeach is a houy ſwete ſnare.
Qui preclare loquuntur nec faciunt, citharę ſimiles ſunt quę ſonat alijs, ipſa nec audiens, nec ſentiens.
They that ſpeake gloziouſly but do nothing therafter themſelfes, be like to a harpe whiche maketh a ſounde to other, but it ſelfe neither heareth

noz

perceiueth.

Fruſtra uiuit, cui ut bene uiuat nulla cura eſt.

He liueth vaynly which hath no care to liue well.

Qui forma decorus indecore loquitur, ex eburnea uagina plumbium educit gladium.

A goodlye perſon that ſpeaketh vngoodly wordes, draweth forth a leaden ſwerd out of an Iuery ſkaberd.

Serui heris, improbi ſeruiunt cupiditatibus.

Bonde men be thralle to their maiſters, and wicked men to their luſtes.

Eruditio iuuenibus ſobrietas eſt, ſenibus ſolatium, pauperibus diuitiæ, diuitibus ornamentum.

Lernyng is to yong men a ſobrenes, to olde men a ſolace, to poore men ry-

ches, to ryche men a garnishment.
Nobilitas, gloria, diuitiæ, malitiæ sunt uelamenta.
Nobilitie, glorie, riches be the clokes of naughtynes.

Socrates.

Quæ supra nos, nihil ad nos.
The thinges that be aboue vs, perteine nought vnto vs.
Hoc unum scio, mé nihil scíre.
Thys one thynge I knowe that I knowe nothinge.

Crates.

Vt in omni malo punico granũ aliquod putre est, ita nemo reperitur undiquaq; purus a uitio.
Like as in euery pome granat there is some kernel rotten: so there is no man foũd thzoughly cleane frõ vice.

Zeno citiensis.

Non

Non qui magnus, ſtatim bonus eſt, ſed quiſquis bonus, idem & magnus eſt.

It foloweth not, that whoſoeuer is greate is forthwyth good, but whoſoeuer is good, ꝑ ſame is alſo great.

Ideo natura dedit homini aures duas, os unicum, ut plus audiamus q̃ loquamur.

Nature hath giuen mã therfore two eares and but one mouth, that we ſhulde be readyer to heare then to ſpeake.

Auribus attrahẽdi ſũt homines potius q̃ pallio, id eſt, perſuaſione magis q̃ uiolentia.

Men ought to be drawen rather by the eares then by the gowne, that is to ſay, rather by perſwaſion than by violence.

Themistocles.

Præstat habere uiros egentes pecunia, q̃ pecuniam egentem uiris.

It is better to haue men wantynge monye, then monye wanting men.

Pericles.

Amicum esse licet sed usq; ad aras.

A man may be a frende, but he must go no further wyth his frende then till he come to the aultar, that is, he may offend god for his frēdes cause.

Lamachus.

Non licet in bello bis peccare.

It is not lawfull in battell to make a fawlte twyse.

Iphicrates

Indecora sapienti uox est, Non putaram, aut non expectaram.

It is an vncombly sayeng for a wise mā to say, I wold not haue thought it

it, or I wolde not haue loked that it shulde haue come so to passe.

M. Curius.

Præstantius est imperare aurum habentibus uiris, q̃ habere aurum.

It is farre better for a man to beare a rule vpon men hauyng golde, then to haue golde himselfe.

Cato senior.

Mirum eam ciuitatem saluam esse posse, in qua minoris uen[illegible]os q̃ piscis.

It is meruayle that that citie can be sauke, in which an oxe is sold for lesse price, then a fishe is solde for.

Musonius apud Gellium.

Si per laborem honesti quippiam egeris, labor abit, honestum manet: si per uoluptatem turpe quippiam

feceris

feceris, uoluptas abit, turpitudo manet.

If through labour thou shalt worke any worshyp: the labour vanisheth, and the worshyp taryeth. But if thorough pleasure thou shalt work any shame, the pleasure vanisheth and the shame tarieth.

Sententiarum Insignium.

FINIS.

Prynted in Fletestrete very diligently vnder the correction of the selfe Richard Tauerner, by Richard Bankes.

CVM PRIVILEGIO ad imprimendū solum.

PROVERBES OR ADAGIES

gathered out of the Chiliades of Erasmus by Richarde Tauerner.

With newe additions as well of Latyn prouerbes as of Englysshe.

Edwardus Whytchurche excudebat.

Anno. M. D. XLV.

Cum priuilegio ad imprimendum solum.

UNIVERSITY LIBRARY CAMBRIDGE